

PA
4245
.A2
1909

-PA 4245 A2 1909

UNIVERSITY OF CALIFORNIA SAN DIEGO



3 1822 01051 4677

ornia
al
7

LIBRARY
UNIVERSITY OF
CALIFORNIA
SAN DIEGO

M. C. Morgan

4

Copyrighted material

Handwritten text, possibly a signature or title, mostly illegible due to fading.

for the author

PA
4245
.A2
1909

PA 4245 A2 1909
UNIVERSITY OF CALIFORNIA SAN DIEGO



3 1822 01051 4677





THE LATELY DISCOVERED FRAGMENTS OF MENANDER.

EDITED WITH ENGLISH VERSION,
REVISED TEXT, AND CRITICAL
AND EXPLANATORY NOTES.

BY

UNUS MULTORUM.

SECOND EDITION.

Oxford: James Parker & Co.,
27 Broad Street.

London: Simpkin, Marshall & Co.

1909.

PRINTED BY JAMES PARKER AND CO.,
CROWN YARD, OXFORD.

CONTENTS.

	PAGE
PREFACE	I
THE LITIGANTS	5
THE LADY WITH THE SHORN LOCKS	41
THE WOMAN OF SAMOS	67
THE HERO	91
NOTES TO LITIGANTS	97
REMARKS TO LITIGANTS	106
NOTES TO LADY WITH THE SHORN LOCKS	110
REMARKS TO LADY WITH THE SHORN LOCKS	115
NOTES TO WOMAN OF SAMOS	119
REMARKS TO WOMAN OF SAMOS	122
NOTES TO HERO	124
TRANSLATION :—	
THE LITIGANTS	125
THE LADY WITH THE SHORN LOCKS	145
THE WOMAN OF SAMOS	159
THE HERO	175
APPENDIX	181

PREFACE.

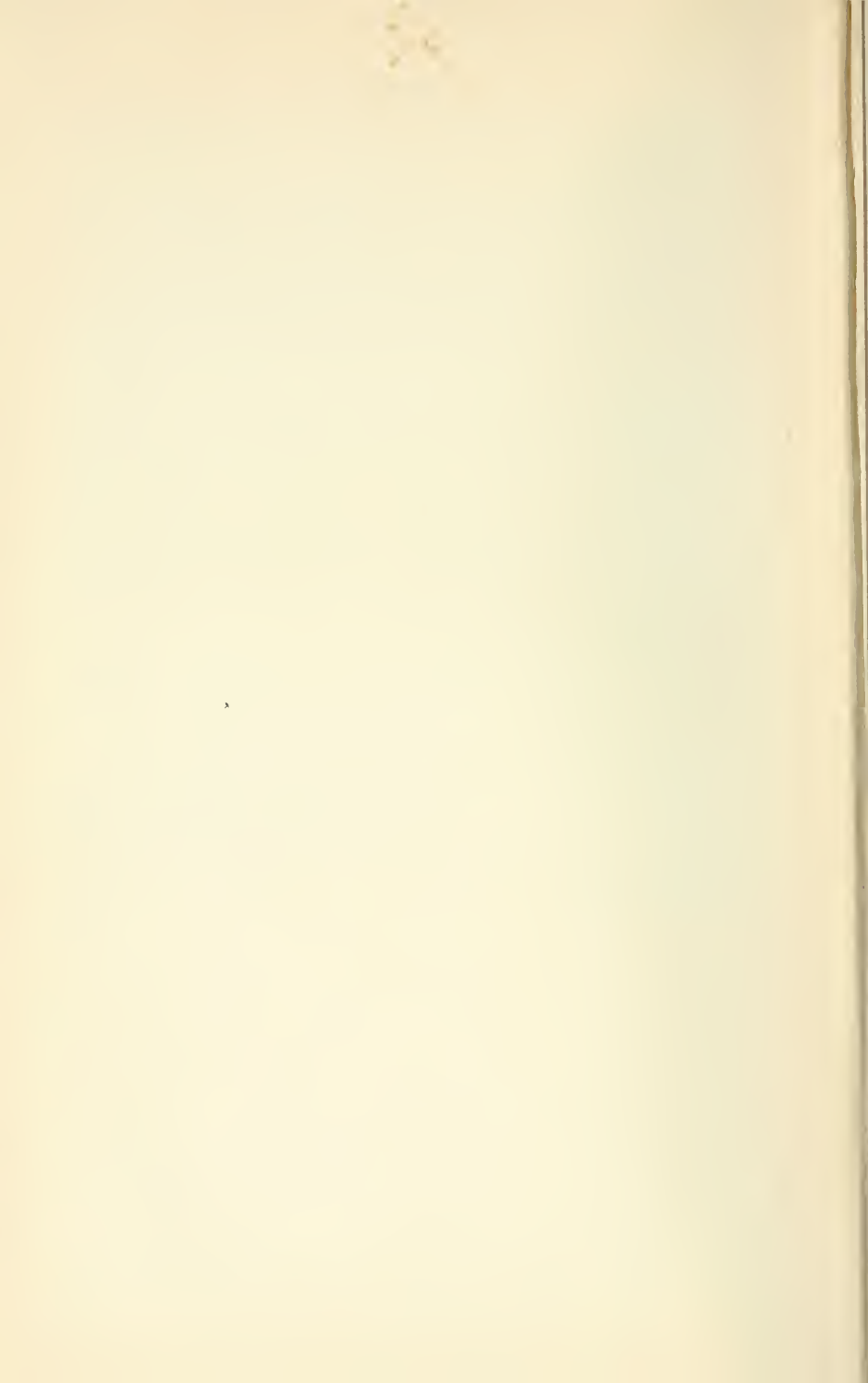
WHEN some fifteen years ago the tombs of Egypt gave back to the world the long lost "Polity of Athens," I pleased myself with the hope, though not venturing to look forward to that hope being accomplished, that the same abodes of the dead might one day give into our hands a comedy of Menander. This hope has now to a great extent been realized, for mutilated and imperfect as these fragments are, they are yet of such a nature as to give the highest pleasure to those capable of enjoying them, and we know now, what we had to take on trust before, that the critics of antiquity were not mistaken in their judgment of the man, who holds the same place among the authors of the New Comedy, as Aristophanes does among those of the Old. In vigour no doubt, as might be expected, considering the degenerate age in which he flourished, he falls short of that mighty genius, and yet judging from the specimens before us, he shows himself well entitled to be inscribed on that roll of honour, in which the great name of Aristophanes appears along with those masters of the tragic art, Sophocles and Euripides. We are now in a position to realize how correctly the ablest man of a most accomplished generation estimated the difference between our author and his imitator Terence, and to appreciate the excellence of his criticism, though the verses in which it is conveyed are execrable. Indeed, much as I admire Terence (I mean his three great plays, *The Eunuch*, *The Self-Tormenter*, and *the Woman of Andros*, which I name in the order of their merit), I feel as though I could no longer relish the copy, now that I know the original. *The Bacchides* of Plautus, which seems to be based on the *Δις ἑξαπατῶν* of Menander, is no doubt a play not to be despised, but though I acknowledge Plautus to be a great

writer, I do not think the censure Horace has pronounced upon him is by any means unfounded. The outward appearance of Menander has long been familiar to us from the admirable statue in the Vatican, as that of Aeschines is from the statue, also of great merit, in the Naples museum, which by a singular coincidence stands close by another statue, belonging to that kind of art, which would have most of all appealed to him in his life-time, and in its own line of unquestionable excellence. But while three orations amply suffice to make Aeschines well known to us, as one of the greatest of orators, and only inferior to his incomparable rival Demosthenes, Menander till now was only known by a few fragments from which we could form so to say no idea of his powers and of his genius. There are no doubt instances in literature, of what one might call *ex pede Herculem*, like that wonderful fragment of Anacreon, *πῶλε Θρηκίη, τί δὴ με* (Bergk 75), which is sufficient in itself to reveal him to us as one of the greatest of poets, but these are rare, and nothing of this kind is I think to be found, in what Meineke gives us. This indeed is what one would expect in a dramatic poet, and more especially in a dramatic poet of the first order, where whatever is detached from its connexion suffers accordingly. A striking instance is that admirable passage in the *Litigants* (486—501), of which the three opening verses were already known to us, but could not of course convey to us the faintest idea of the merits of the whole, which even if given in its entirety, would lose exceedingly by being taken out of the scene in which it occurs.

It is remarkable that in these fragments there is nothing to be found that could offend the most scrupulous, except indeed the double entendre addressed by Polemo to Habrotonon in the *Lady with the Shorn Locks* (221), which I have not cared to explain in English, but have taken refuge in dog Latin. Artistically it is as faulty as it is otherwise offensive, though unquestionably obscenity has its place in art, and even in the highest art, of which we have a striking example in that first-rate comedy the *Lysistrata*. Nor are there any examples here to be found of the harsh father, the unconscionable bawd, or the

wheeling harlot, though the knavish slave is everywhere conspicuous.

In this second edition I have transcribed the text of the papyrus from Lefebvre, and have confronted it with the text I propose. I have indicated missing and illegible letters by dots as he does, and placed between upright lines the supposed number of letters missing owing to mutilations of the MS., and like him I have put dots under letters which are doubtful. I have also marked with an asterisk those verses where I wish to draw attention to the MS. I have combined at v. 357 of the *Ἐπιτρόποις*, as taught by Van Leeuwen, the two lesser fragments N and T (pp. 66 and 216 of Lefebvre's edition) as far as the words *ἐξ ἀστέως*, but have left out the rest of these, and all other fragments indicated by letters excepting Q (p. 60), and K (p. 118). I have marked the conclusion of each of the fragments that constitute the text by a line. My text is in the main based on Van Leeuwen's first edition of the fragments, which I have found of the greatest use to me, though differing from it in many respects, as a comparison will show. I have added an English version at the end of the book, with a view to supporting and elucidating the text I offer, and which aims at nothing more. For I think it impossible, though I have endeavoured to do my best, to give an adequate idea of the original, or indeed of any good author, through the medium of a translation.



THE LITIGANTS.



THE LITIGANTS.

IN the plays of the New Comedy it is usual, as we learn from Plautus and Terence, for the background of the stage to consist of two adjacent houses, with their entrances, one on the left, and the other on the right of the stage, while the action takes place in front of them. In the *Rudens* indeed there is only one house, that of *Daemones*, but the other is represented by a temple of *Venus*. Here I think there is but one house, situated at Athens, and inhabited by *Chaerestratus* and his son *Charisius*. As my reasons for this will appear from the play itself, I reserve them for the remarks which will follow my version. The scene with which the fragment opens is I think complete, and is the first scene of the play, though I suspect it to have been preceded by a prologue (for I think the audience would require some further enlightenment than the play itself affords), which has disappeared with the name of the play, the argument and the *Dramatis Personae*. Two rustics appear on the stage disputing with one another, and one of them is accompanied by a woman with a child in her arms.

ΣΥ. φεύγεις τὸ δίκαιον. ΔΑ. συκοφαντεῖς δυστυχῆς. (1)

οὐ δεῖ σ' ἔχειν τὰ μὴ σ'. ΣΥ. ἐπιτρέπτεον τινὶ
ἐστὶ περὶ τούτων. ΔΑ. βούλομαι κρινώμεθα.

ΣΥ. τίς οὖν — ΔΑ. ἐμοὶ μὲν πᾶς ἱκανός. δίκαια δὲ
πάσχω. τί γὰρ σοι μετεδίδουν; ΣΥ. τοῦτον λαβεῖν
βούλει κριτὴν; ΔΑ. ἀγαθὴ τύχη. ΣΥ. πρὸς τῶν θεῶν,
βέλτιστε μικρὸν ἂν σχολάσαις ἡμῖν χρόνον;

ΣΜ. ὑμῖν; περὶ τίνος. ΣΥ. ἀντιλέγομεν πρᾶγμά τι.

ΣΜ. τί οὖν ἐμοὶ μέλει; ΣΥ. κριτὴν τούτου τινὰ
ζητοῦμεν ἴσον. εἰ δέ σε μηδὲν κωλύει
διάλυσον ἡμᾶς. ΣΜ. ὦ κάκιστ' ἀπολούμενοι,
δίκας λέγοντες περιπατεῖτε, διφθέρας
ἔχοντες; ΣΥ. ἀλλ' ὅμως, — τὸ πρᾶγμ' ἐστὶν βραχὺ
καὶ ῥᾶδιον μαθεῖν, — πᾶτερ, δὸς τὴν χάριν

μὴ καταφρονήσης, πρὸς θεῶν. ἐν παντὶ δεῖ
καιρῷ τὸ δίκαιον ἐπικρατεῖν ἀπανταχοῦ,
καὶ τὸν παρατυχόντα τούτου τοῦ μέρους
ἔχειν πρόνοιαν· κοινὸν ἐστὶ τῷ βίῳ

πάντων. ΔΑ. μετρίῳ γε συμπέπλεγμαι ῥήτορι.

τί γὰρ μετεδίδουν; ΣΜ. ἐμμενεῖτ' οὖν, εἰπέ μοι,
οἷς ἂν δικάσω; ΣΥ. πάντως. ΣΜ. ἀκούσομαι· τί γὰρ
τὸ κῶλύον; σὺ πρότερος ὁ σιωπῶν λέγε. (2)

ΔΑ. μικρὸν γ' ἄνωθεν, οὐ τὰ πρὸς τούτον μόνον
πραχθένθ', ἵν' ἦ σοι καὶ σαφὴ τὰ πράγματα.
ἐν τῇ δάσει τῇ πλησίον τῶν χωρίων

*ἐκεῖσ', ἐποίμαινον τριακόστην ἵσως, (3)

βέλτιστε, ταύτην ἡμέραν αὐτὸς μόνος,
κάκκειμενον παιδίριον εὖρον νήπιον
ἔχον δέραια καὶ τοιοντοῖν τινα
κόσμον. ΣΥ. περὶ τούτων ἐστίν. ΔΑ. οὐκ ἔῃ λέγειν.

ΣΜ. ἔαν λαλῆς μεταξύ τῇ βακτηρίᾳ

καθίσομαί σου. ΔΑ. καὶ δικαίως. ΣΜ. λέγε. ΔΑ. λέγω.
ἀνειλόμεν, ἀπῆλθον οἴκαδ' αὐτ' ἔχων,
τρέφειν ἔμελλον· τοῦτ' ἔδοξε μοι τότε.

|·| ννυκτιβουληνδ'οπεραπασιγινεται 35
 διδουσεμαυτωδιελογιζομην·εμοι

τιπαιδοτροφιασκαικακων·ποθενδ'εγω
 τοσαντ'αναλωσωτιφροντιδωνεμοι
 τοιουτοσιτισηνεποιμαινονπαλιν
 εωθενηλθενουτοσεστιδ'ανθράκενσ 40
 ειστοντοποντοναυτο·εκπρισσωνεκει
 στελεχη·πρωτερονδεμοισυνηθησεγεγονει
 ελαλουμεναλληλοισκυθρωπονονταμε
 ιδωντισυννουσφησιδασ·τιγαρεγω
 περιεργοσειμκαιτοπραγμ'αυτωλεγω 45
 ωσευρονωσανειλομην·οδετοτεμεν
 ευθυσπρινειπεινπαντ'εδειτ'ουτωτισοι
 αγαθονγενοιτοδαεπα|·|εκαστονλεγων
 εμοιτοπαιδιονδος·|·|υτω|·|ευτυχησ
 ουτωσελευθεροσγυναικαφησιγαρ 50
 έχω·τεκουσηιδ'απεθαν|·|ντοπαιδιον
 ταυτηνλεγωνηνυν|··|ειτοπαιδιον:

ΣΜΙΚ| ἔδεουσυρισκ'·οληντην|·|μεραν
 κατετριψελιπαρουντικαιπειθοντιμε
 ὑπεσχομην·εδωκ'απηλθενμυρια 55
 ευχομενοσαγαθα·λαμβανωνμουκατεφιλει
 τασχειρας·εποεισταυτ'·εποουν·απηλλαγη
 μετατησγυναικοσπεριτυχωνμοι·νναφνω
 τατοτεσυνεκτεθεντατουτωμικραδε
 ηνταυτακαιληροστισουθεναξιοι 60
 απολαμβανεινκαιιδεινασχεινφησ'οτι
 ουκαποδιδωμ'αυτοσδι'εχεινταυτ'αξιω
 εγωδεγ'αυτονφημιδεινεχεινχαριν
 ουμεταλαβενδεομενοσειμηπανταδε
 τουτωδιδωμ'ουκεξετασθηναιμεδει 65
 εικαιβαδιζωνευρεναμ'εμοιταυτα|
 ηνκοινοσερμηστομενανουτοσελα|
 τοδ'εγω·μουνουδ'ευροντοσουπαρων|

- ἐν νυκτὶ βουλὴν δ' ὅπερ ἅπασι γίνεται 35
 διδοὺς ἔμαντῳ διελογιζόμεν· ἐμοὶ
 τί παιδοτροφίας καὶ κακῶν ; πόθεν δ' ἐγὼ
 τοσαύτ' ἀναλώσω ; τί φροντίδων ἐμοί ;
 τοιοντοσί τις ἦν· ἐποίμαινον πάλιν (4)
 ἔωθεν· ἦλθεν οὗτος—ἔστι δ' ἀνθρακεύς— 40
 εἰς τὸν τόπον τὸν αὐτὸν, ἐκπρίσων ἐκεῖ
 στελέχη, πρότερον δέ μοι συννηθῆς ἐγεγόνει.
 ἐλαλοῦμεν ἀλλήλοις. σκυθρωπὸν ὄντα με
 *ιδῶν, “ τί σύννους,” φησί, “ τί γὰρ οὖν,” φήμ' ἐγώ, (5)
 “ περίεργός εἰμι ”—καὶ τὸ πρῶγμ' αὐτῷ λέγω— 45
 ὡς εὖρον, ὡς ἀνειλόμην. ὁ δὲ τότε μὲν
 εὐθύς, πρὶν εἰπεῖν πάντ', ἐδείθ', “ οὐτῶ τί σοι
 ἀγαθὸν γένοιτο, Δᾱε,” παρ' ἕκαστον λέγων·
 “ ἐμοὶ τὸ παιδίον δὺς· οὕτως εὐτυχής
 οὕτως ἐλεύθερος ”—“ γυναῖκά,” φησί, “ γὰρ 50
 ἔχω, τεκούσῃ δ' ἀπέθανεν τὸ παιδίον ”—
 ταύτην λέγων, ἡ νῦν ἔχει τὸ παιδίον.
 *ΣΜ. οὕτως ἐδέου ; ΣΥ. τοδ' ἦν. ΔΑ. ὅλην τὴν ἡμέραν (6)
 κατέτριψε· λιπαροῦντι καὶ πείθοντί με
 ὑπεσχόμεν· ἔδωκ'· ἀπῆλθεν μυρία 55
 εὐχόμενος ἀγαθῶ· λαμβάνων μου κατεφίλει
 τὰς χεῖρας. ΣΜ. ἐπόεις ταῦτ'. ΣΥ. ἐπόουν. ΔΑ. ἀπηλλάγη
 μετὰ τῆς γυναϊκός. περιτυχὼν μοι νῦν ἄφνω
 τὰ τότε συνεκτεθέντα τούτῳ—μικρὰ δὲ
 ἦν ταῦτα καὶ λῆρός τις, οὐθέν—ἀξιοῖ 60
 ἀπολαμβάνειν· καὶ δεῖνὰ πάσχειν φήσ', ὅτι
 οὐκ ἀποδίδωμ' αὐτὸς δ' ἔχειν ταῦτ' ἀξιώ.
 ἐγὼ δέ γ' αὐτόν φημι δεῖν ἔχειν χάριν
 οὗ μετέλαβεν δεόμενος· εἰ μὴ πάντα δὲ
 τούτῳ δίδωμ', οὐκ ἐξετασθῆναί με δεῖ. 65
 εἰ καὶ βαδίζων εὗρεν ἄμ' ἐμοὶ ταῦτα, καὶ
 ἦν κοινὸς Ἑρμῆς, τὸ μὲν ἄν οὗτος ἀπέλαβεν,
 τὸ δ' ἐγώ· μόνου δ' εὐρόντος, οὐ παρὼν τάδε

απαντ' ἐχεινοεισεδειν μεδ' ουδεε
 τοπερασδεδωκασοιτιτωνεμωνε | 70
 ειτουτ' αρεστονεστισοικαιιννεχε
 ειδ' ουκαρσκειμετανοεισδ' αποδοσπα
 καιμηδενανδικε | . μηδ' ελαττου· πανταδ

ταμενπαρεκουτοσταδεκατισχυσανταμε
 ουδεις· ἐχεινειρηκατον· ἑμονλογον· 75
 εἰρηκεν· ουκηκουσασειρηκεν· καλωσ
 ουκουνεγωμεταταυτα· μονοσευρ' οἱ τοσι
 τοπαιδιονκαιπανταταυθ' αυ· . νλέγει
 ορθωσλεγεικαιγεγονενουτωσσωπατερ
 ουκαντιλεγω· δεομεν· . σῖκετευωνεγω 80
 ελαβονπαραιτουτουτ' . λη· . ηγαρλεγει
 ποιμηνιτισεξηγγειλεμοιτροσονουτοσι
 ελαλησετωνουτωσυνεργωναματινα
 κοσμονσινειρειναυτο· . . πιτουτονπατερ
 αυτοσπαρεστινιουτοσι· | . . ιλ . . ον 85

δοσμοι· γυναιταδεραικαιγνωρισματα
 ουτοσσ' απαιτειδα· εαντωφῃσιγαρ
 ταυτ' επιτεθηναικοσμονουσοιδιατροφῃν
 καγωσυναπαιτωκυριοσγεγενημενοσ
 τουτου· συδ' εποιησασμεδουσινυγνωστεον 90
 βελτιστεσοιταυτ' εστινωσμεοιδοκει·
 ταχρυσι' ητανθ' ατιποτ' εστιποτεραδει
 κατατηνδοσιντησμητροσθητισηνποσε
 τωπαιδιωτηρεισθ' εωσανεκτριφη
 ητουλελωποδυκοτ' αυτουαντ' εχειν 95
 ειπρωτοσευρεταλλοστρια· τιουντοσε
 στ' ελαμβανοντουτ' οι καπητανουτανασε
 ουπαπαρ' εμοιτουτ' ηνιπερτουτουλεγων
 ηκωδεκαινυνουχεμαντουουδεεν
 ιδιοναπαιτωνκοινοςερμησ· μηδεεν
 . . ρισχ' οπουπροσεστισωμ' αδικουμενον
 . . . ευρεσις τουτ' εστιναλλ' αφαιρεσις

ἅπαντ' ἔχειν οἷε σε δεῖν ἐμὲ δ' οὐδὲ ἓν ;
 τὸ πέρασ δέδωκα σοί τι τῶν ἐμῶν ἐκῶν. 70
 εἰ τοῦτ' ἀρεστόν ἐστί σοι· καὶ νῦν ἔχε—
 εἰ δ' οὐκ ἀρέσκει, μετανοεῖς δ', ἀπόδος πάλιν,
 καὶ μηδὲν ἀδίκει, μηδ' ἐλάττου, πάντα δέ,
 τὰ μὲν παρ' ἐκόντος τὰ δὲ κατισχύσαντα με,
 οὐ δεῖ σ' ἔχειν. εἴρηκα τόν γ' ἐμὸν λόγον. 75

ΣΜ. εἴρηκεν. οὐκ ἀκήκοας ; ΣΥ. εἴρηκεν. καλῶς. (7)

οὐκοῦν ἐγὼ μετὰ ταῦτα. μόνος εὖρ' οὐτοσί
 τὸ παιδίον, καὶ πάντα ταῦθ' ἃ νῦν λέγει
 ὀρθῶς λέγει, καὶ γέγονεν οὕτως, ὦ πάτερ.
 οὐκ ἀντιλέγω. δεόμενος, ἱκετεύων, ἐγὼ 80
 ἔλαβον παρ' αὐτοῦ τοῦτ'. ἀληθῆ γὰρ λέγει.
 ποιμὴν τις ἐξήγγειλέ μοι, πρὸς ὃν οὐτοσί
 ἐλάλησε, τῶν τούτου συνέργων, ἅμα τινὰ
 κόσμον συνενερεῖν αὐτόν. ἐπὶ τοῦτον, πάτερ, (8)

* αὐτὸς πάρεστιν οὐτοσί. τὸ παιδίον 85
 δός μοι, γύναι. τὰ δέραια καὶ γνωρίσματα
 οὗτος σ' ἀπαιτεῖ, Δᾶ', ἑαυτῷ φησι γὰρ
 ταῦτ' ἐπιτεθῆναι κόσμον, οὐ σοὶ διατροφῆν.
 καὶ γὰρ συναπαιτῶ κύριος γεγεννημένος
 τούτου· σὺ δ' ἐπόησάς με δαύς. νῦν γνωστέον 90
 βέλτιστέ, σοι ταῦτ' ἐστίν, ὥς ἐμοὶ δοκεῖ,

* τὰ χρυσία δὴ ταῦτ', ἣ τί ποτ' ἐστί, πότερα δεῖ (9)

κατὰ τὴν δόσιν τῆς μητρὸς, ἣτις ἦν ποτε,
 τῷ παιδίῳ τηρεῖσθ' ἕως ἂν ἐκτραφῇ,
 ἢ τὸν λελωποδυκότ' αὐτὸν ταῦτ' ἔχειν, 95
 εἰ πρῶτος εὖρε τἀλλότρια; τί οὖν τότε
 ὅτ' ἐλάμβανον τοῦτ', οὐκ ἀπῆτουν ταῦτά σε ;
 οὕπω παρ' ἐμοὶ τότε ἦν ὑπὲρ τούτου λέγειν.
 ἦκω δὲ καὶ νῦν οὐκ ἐμαντοῦ σ' οὐδὲ ἓν (10)
 ἴδιον ἀπαιτῶν.—κοινὸς Ἑρμῆς—μηδὲ ἓν
 εὕρισκ' ὅπου πρόσσεστι σῶμ' ἀδικούμενον.
 οὐχ εὔρεσις τοῦτ' ἐστὶν ἀλλ' ἀφαίρεσις.

|. . . | ψονδεκακειπατερισωσεσθ'ο|. . . |σι
|. . . . | ηϋπερημασκαιτραφεισενεργαταισ

|. . | εροψεταιαυτ'εισδετηναντουφυσιν 105

|. . . | σελευθεροντιτολμησειποιεν

|. . | ρανλεοντασοπλαβασταζειντρεχειν

|. . . | γωσιτεθεασαιτραγωδουσοιδ'οτι

|. . | νταυτακατεχεισπαντανηλεατινα

|. | ελιαντ'εκεινονσευρεπρεσβυτησαντηρ 110

αιπολοσεχωνοιανεγωννυδιφθεραν

ωσδ'ησθετ'αν|. . | υσοντασautouκρειττονας

λεγειτοπραγμ'ωσευρενωσανειλετο·

εδωκεδ'αντοισπηριδιονγυνωρισματων

εξουμαθοντεςπαντακατατουσσαφωσ 115

εγενοντοβασιλεισιοιτοτ'οντεςαιυλοι

ειδεκελαβωικειναδαοσαπεδοτο

αυτωϊνακερδαινειεδραχμασδωδέκα

αγνωτεςαιτονπανταδιετελονυχρονον

ητηλικουτοικαιτοιουτοιωγενει 120

ουδηκαλω|. . . |ει|. . | μενσωμ'εκτρεφειν

εμετουτο|. . |ν|. . . | ουδετησσωτηριασ

ελπιδαλαβονταδαοναφανισαιπατερ

γαμωναδελφνητισδιαγνωρισματα

επεσχε·μητερ'εντυχωνερρυσατο· 125

εσωσ'αδελφον·οντ'επισφαληφυσει

τονβιοναπαντωντηιπρονοιαδειπατερ

τηρεινπροπολλουταυθ'ορωντ'εξωνενι·

αλλ'αποδοσειμηφησιναρεσκειτουτογαρ

ἴσχυρονοιεταῖρπροστοπραγμ'εχειν / τωι τ τ π 130

ουκεστιδικαιονειτιτωντουτουσδεδει

αποδιδοναικαιτουτοπροσζητε·σλαβειν

ἴν'ασφλεστεροιποιηρευσηπαλιν

υτ | εινυτιωντουτουσεσωκενητυχη

ειρηκα·κρινονοτιδικαιονεννομικασ·

αλλ'ευκριτ'εστιπαντατασυνεκκειμενα 135

βλέψον δὲ κάκει, πάτερ, ἴσως ἔσθ' οὐτοσί
 *γενεᾶς ὑπὲρ ἡμᾶς, καὶ τραφεῖς ἐν ἐργάταις (11)

ὑπερόψεται ταῦτ', εἰς δὲ τὴν αὐτοῦ φύσιν 105

*ἐμβὰς ἐλεύθερόν τι τολμήσει πίνειν, (12)

θηρᾶν λέοντας, ὅπλα βαστάζειν, τρέχειν
 ἐν ἀγῶσι. τεθέασαι τραγῳδοὺς, οἶδ' ὅτι.

*ταῦτ' οὖν κατέχεις ἅπαντα. Νηλέα γέ τις (13)

Πελίαν τ' ἐκείνους εὖρε πρεσβύτης ἀνὴρ 110

αἰπόλος, ἔχων οἷαν ἐγὼ νῦν διφθέραν·

ὥς δ' ᾗσθητ' αὐτοὺς ὄντας αὐτοῦ κρείττονας,

λέγει τὸ πρᾶγμ', ὥς εὖρεν, ὥς ἀνείλετο·

ἔδωκε δ' αὐτοῖς πηρίδιον γνωρισμάτων,

ἐξ οὗ μαθόντες πάντα τὰ καθ' αὐτοὺς σαφῶς 115

ἐγένοντο βασιλεῖς, οἱ τότε ὄντες αἰπόλοι.

εἰ δέ γε λαβὼν ἐκεῖνα Δῆος ἀπέδοτο

*δραχμὰς ἵνα κερδάνει' ἑαυτῷ δώδεκα, (14)

ἀγνώτες ἂν τὸν πάντα διετέλουν χρόνον,

οἱ τηλικούτοι καὶ τοιοῦτοι τῷ γένει. 120

οὐ δὴ καλῶς ἔχει τὸ μὲν σῶμ' ἐκτρέφειν

ἐμὲ τοῦτο, τὴν αὐτοῦ δὲ τῆς σωτηρίας (15)

ἐλπίδα λαβόντα Δᾶον ἀφανίσαι, πάτερ.

γαμῶν ἀδελφὴν τις διὰ γνωρίσματα

ἔπescχε, μητέρ' ἐντυχῶν ἐρρύσατο, 125

ἔσωσ' ἀδελφόν. ὄντ' ἐπισφαλῇ φύσει

τὸν βίον ἀπάντων τῇ προνοίᾳ δεῖ, πάτερ,

τηρεῖν, πρὸ πολλοῦ ταῦθ' ὄρωντ' ἐξ ὧν ἔνι.

“ ἄλλ' ἀπόδος, εἰ μὴ,” φησιν, “ ἀρέσκει.” τοῦτο γάρ

ἰσχυρὸν οἴεται τι πρὸς τὸ πρᾶγμ' ἔχειν. 130

οὐκ ἔστι δίκαιον. εἴ τι τῶν τούτου σε δεῖ (16)

ἀποδιδόναι, καὶ τοῦτο πρὸς ζητεῖς λαβεῖν,

ἵν' ἀσφαλέστερον πονηρέυῃς πάλιν,

εἰ νῦν τι τῶν τούτου σέσωκεν ἡ Τύχη ;

εἴρηκα. κρίνον ὅτι δίκαιον νενόμικας. 135

ΣΜ. ἀλλ' εὐκριτ' ἐστί. πάντα τὰ συνεκκείμενα

του παιδιου στίτου το γινωσκω· καλῶς
 το παιδιον δ'· οὐ γινωσκόμεναι· μαδι|
 του νυν· αδικουν το στου βοθηουν το σ|
 επεξιον το σταδικοι· νμελλοντισο| 140
 πολλ' αγαθασοι· γενοιτο· δεινη γ' η|
 νη τον δια τον σωτηρα πανθ' ευρων|
 απαντα περιεσπασμ'· οδ' ου χευρων· α|
 ουκ ουνα ποδιδω· φημι· δεινη γ' η κρ|
 η μηθ'· εναγαθον μοι· γενοιτο· φερετ| 145
 ω η· ρα κλεισα· πεπονθα· την η· ραν λ|
 και διειξον· εν ταυτη περιφερει· σγαρ· βρ|

προσμεινον· ἵκετε· υωσ'· ἴν' υποδω· τι γαρε γω
 ε· πετρεψα· του τω· δ· οσποτε· εργαστηριον
 |··|· χραγ'· ἀπεπονθα· παν|·|· ε· χεισ· οι· μαι· γε· δη 150
 |··|· μη· τι· κατα· πε· πω· κε· τη· ν· δικη· νη· με· νον
 λε· γον· το· σω· ση· λι· σκετ'· ου· καν|·|· ο· μην ΣΥΡ|
 |·|· λλ'· ευ· τυ· χει· βε· λι· τι· στε· τοι· ου|····|· ε· δ|
 θα· ττ|···|· δι· κα· ζει· ν· παν· τα· σ·|····|· κ|········|· α· το· σ
 ω· η· ρα· κλει· σον· γε· γον· ε· δε· ιν|········|· σ····· 155

ΣΥΡ|····· πονηροσησθασωπο|·|· ηρ'·|········|· νυν
 του τω φυλαξει· σαντ|
 ευ· ἴσθι· τη· ρω· σω· σε· π|···|· τα|········|· νον
 οι· μω· ζε· και· βα· δι· ζε· συ· δε· τα· υ· τι· γυνη
 λα· βου· σα· απ· ρο· στον· τρο· φι· μον· εν· θα· δ'· ει· σφε· ρε 160
 χαι· ρε· στ· ρα· τον· νυν· γαρ· με· νον· με· νεν· θα· δε
 ει· σα· υρι· ον· δ'· επ· ε· ργον· ε· ξο· ρμη· σο· με· ν
 τη· να· πο· φο· ρα· να· πο· δον· τε· σα· λλα· τα· να· τα· μοι
 πρωτ'· απ· α· ρι· θι· μη· σαι· κα· θε· ν· ε· χει· σ· κοι· τι· δι· α· τι· να
 βα· λλ'· ει· στο· πο· ρκο· λ· πιον· μα· γει· ρον· β· ρα· δυ· τε· ρον 165
 ον· δε· ει· σο· ρα· κε· τη· νικ· α· ντ'· ε· χθ· ε· σ· πα· λαι
 επ· ι· νον· ο|·|· το· σι· με· νει· ναι· φαι· νεται
 α· λε· κτ· ρων· τι· σ· και· μα· λα· στ· ρι· φ· νο· σ· λα· βε

τοῦ παιδίου 'στί' τοῦτο γινώσκω. ΔΑ. καλῶς.

τὸ παιδίον δέ; ΣΜ. οὐ γνῶσομ' εἶναι, μὰ Δία, σοῦ

τοῦ νῦν ἀδικοῦντος, τοῦ βοηθοῦντος δὲ καὶ

*ἐπεξιόντος τῷ γ' ἀδικεῖν μέλλοντί σοι. (17) 140

ΣΥ. πόλλ' ἀγαθὰ σοι γένοιτο. ΔΑ. δεινὴ γ' ἡ κρίσις,

νῇ τὸν Δία τὸν σωτῆρ'. ἅπανθ' εὐρὼν ἐγὼ (18)

ἅπαντα περιέσπασμ', ὃ δ' οὐχ εὐρὼν ἄγει.

ΔΑ. οὐκοῦν ἀποδιδῶ. ΣΜ. φημί. ΔΑ. δεινὴ γ' ἡ κρίσις,

ἡ μὴθὲν ἀγαθὸν μοι γένοιτο. ΣΥ. φέρε ταχὺ—— (19) 145

ΔΑ. ὦ Ἡράκλεις ἂ πέπονθα. ΣΥ. τὴν πῆραν. ΔΑ. λαβέ.

*ΣΥ. καὶ δεῖξον' ἐν αὐτῇ ταῦτα φέρεις γάρ. ΣΜ. πάντ' ἔχεις; 147-50

ΣΥ. εἰ μὴ τι καταπέπωκε, τὴν δίκην ἐμοῦ 151

λέγοντος, ὡς ἡλίσκετ'. ΔΑ. οὐκ ἂν ᾤομην.

ΣΥ. ἀλλ' ἐντύχει, βέλτιστε, τοιοῦτον γ' ἔδει

θάττον δικάζειν πάντας. ΔΑ. ἀδίκου πράγματος,

*ὦ Ἡράκλεις, δεινὴ γε γέγονεν ἡ κρίσις. (20) 155

*ΣΥ. πονηρὸς ἦσθας. ΔΑ. ὦ πονήρ', ὅπως σὺ νῦν (21)

*τούτῳ φυλάξεις αὐτὰ μεμνημένος ὅτι, (22)

*εὖ ἴσθι, τηρήσω σε πάντα τὸν χρόνον.

ΣΥ. οἴμωξε καὶ βιάδιζε. σὺ δὲ ταυτὶ, γύναι

λαβούσα πρὸς τὸν τρόφιμον ἔνδον εἵσφερε. (23) 160

Χαιρέστρατον γὰρ νῦν μενοῦμεν ἐνθάδε,

εἰς αὔριον δ' ἐπ' ἔργον ἐξορμήσομεν

τὴν ἀποφόραν ἀποδόντες.—ἀλλὰ ταῦτά μοι

πρῶτ' ἀπαρίθμησαι καθ' ἓν.—ἔχεις κοιτίδα τινί;

βάλλ' εἰς τὸ προκόλλιον. ΟΝ. μάγειρον βραδύτερον 165

οὐδεὶς ἐόρακε' τηνκαῦτ' ἐχθές πάλαι

ἔπινον. ΣΥ. οὕτοσὶ μὲν εἶναι φαίνεται

*ἀλεκτρύων τις, καὶ μάλ' ἄγρυπνος. τῇ, λαβέ. (24)

τουτιδεδιαλιθοντι·πελεκουσουτοσι

ON |τιταντ':υποχρυσοςδακτυ|. |οστισουτοσι 170
 αυτοσσιδηρου·γλυμματ|. |ροστητραγοσ
 ουκαιδιαγνοιηκλεοστρατοσδετισ
 |. . . |νοποιησασωσλεγειταγραμματα
 |. . . |δειξον:ηνσυδειτισ:|. |υτοσεστι:τισ: 175
 |. . |κτυλιος:οποιοσουγαρμανθανω:
 |. . |δεσποτουτουμουχαρ|. |σιου:χολαισ:
 |. . |πωλεσεν:τονδακτυλιονθεσαυθλιε
 |. . |η|. . |ερονσοιθωποθενδαντουλαβων
 |. . . . |απολλωνκαιθειδεινουκακου
 |. . . . |π|σωσαιχηρηματ'εστινορφ|. |νου 180
 |. |λοσοπροσελθωνενυθσαρπαζεινβλεπει:
 |. . . . |κτυλιονθεσφημι:προσπαιζεισεμοι:

71/15 /

τουδεσπ|. |τουστινητοναπολλωκαιθεουσ:
 αποσφαγειν|. |ροτερονανδηπουθενη
 τουτω|. |ι|. . |θυφειμηναραεδικασομαι 185
 απασικαθεν|. |π|. . |διουστονουκεμα
 στρεποντιτουτιλαβεσυπορφυραπτερυξ
 εισωδεπαρ|. . |ε|. . |δετιμοιλεγεις:εγω
 χαρισιουστινουτοσιτουτονποτε
 με|. |εσ'ωσεφη:χαιρεστρατου 190
 ειμοικετησησωζετουτονασφαλωσ
 ημοιδ|. |νι|. . |παρεχωσων:βουλομαι
 αυτ|. |σ|. |υδεενμοιδιαφερει
 εισταυτο|. |αρπαρογομενωσεμοιδοκει
 δευρ'αμφοτεροι:νυνιμενονσυναγουσικαι 195
 ουκεστινευκαιροντομηνυεινισωσ
 αυτωπεριτουωνυριονδε:καταμενω
 αυριον·οτωβουλεσθ'επιτρεπεινενιλογω
 ετοιμοσ·ουδεννκακωσαπηλλαχα·
 παντωνδ'αμελησανθ'ωσεοπικενδειδικασ 200
 μελετανδιατουτιπανταννισωζεται.

τουτὶ δὲ διάλιθον, τί ; πέλεκυς οὔτοσί.

ΟΝ. τί ταῦτ' ; ΣΥ. ἐπίχρυσος δακτύλιός τις οὔτοσί, / 170

αὐτὸς σιδηροῦς ἡ γλῦμμα ταῦρος ἢ τράγος·

οὐκ ἂν διαγνοίην· Κλεόστρατος δέ τις

ἐστὶν ὁ ποιήσας ὡς λέγει τὰ γράμματα.

ΟΝ. φέρε, δείξον. ΣΥ. ἦν. σὺ δ' εἰ τίς ; ΟΝ. οὗτός ἐστί——

ΣΥ. τίς ; (25)

ΟΝ. ὁ δακτύλιος—— ΣΥ. ὁ ποῖος ; οὐ γὰρ μανθάνω. 175

ΟΝ. τοῦ δεσπότη τοῦμοῦ Χαρισίου—— ΣΥ. χολῆς.

ΟΝ. ὃν ἀπώλεσεν. ΣΥ. τὸν δακτύλιον θές, ἄθλιε.

ΟΝ. τὸν ἡμέτερόν σοι θῶ ; πόθεν δ' αὐτὸν λαβὼν

ἔχεις ; ΣΥ. Ἀπολλὼν καὶ θεοί, δεινοῦ κακοῦ.

οἶον ἀποσῶσαι χρήματ' ἐστὶν ὀρφανοῦ

180

παιδός. ὁ προσελθὼν εὐθὺς ἀρπάζειν βλέπει,

τὸν δακτύλιον θές, φημί. ΟΝ. προσπαίξεις ἐμοί.

τοῦ δεσπότη 'στὶ, νῆ τὸν Ἀπόλλω καὶ θεούς.

ΣΥ. ἀποσφαγεῖν πρότερον ἂν δηποῖσθαι, ἢ

τούτῳ τί ποθ' ὑφείμην. ἄραρε δικάσομαι

185

ἅπασι καθ' ἓνα. παιδίου 'στίν, οὐκ ἐμά.

στρεπτόν τι· τουτὶ λαβὲ σύ· πορφυρᾷ πτέρυξ.

εἴσω δὲ πάραγε. σὺ δέ τί μοι λέγεις ; ΟΝ. ἐγώ ;

Χαρισίου 'στὶν οὔτοσί. τούτων ποτε

μεθύων ἀπώλεσ', ὡς ἔφη. ΣΥ. Χαιρεστράτου

190

εἴμ' οἰκέτης· ἢ σῶζε τοῦτον ἀσφαλῶς,

ἢ μοι δὸς ἔστ' ἂν σοι παρέχω σῶν. ΟΝ. βούλομαι

αὐτὸς φυλάττειν. ΣΥ. οὐδὲ ἔν μοι διαφέρει,

εἰς ταῦτό γὰρ παράγομεν, ὡς ἐμοὶ δοκεῖ,

δεῦρ' ἀμφότεροι. ΟΝ. νυνὶ μὲν οὖν συνάγουσι καὶ (26) 195

οὐκ ἔστιν εὐκαιρὸν τὸ μηνύειν ἴσως

αὐτῷ περὶ τούτων· αὔριον δέ—— ΣΥ. καταμενῶ

αὔριον ὅτῳ βούλεσθ' ἐπιτρέπειν ἐνὶ λόγῳ

ἔτοιμος. οἱδὲ νῦν κακῶς ἀπήλλαχα.

πάντων δ' ἀμελήσανθ', ὡς ἔοικε, δεῖ δίκας

200

μελετᾶν· διὰ ταυτὶ πάντα νυνὶ σῶζεται.

ΧΟ Ρ ΟΥ

ΟΝ | τονδακτυλιονωρμηκαπλεινηπεντακισ
τωδεσπο|. |δειξαιπροσελθωνκαισφοδρα
ωνεγγυση|. |καιπροσαντωπαντελωσ
αναδυομαι·καιτωνπροτερονμοιμεταμελει 205

μηνῦματων·λεγειγαρπεικωσπυκνα
ωστονφρασανταυταμοικακον·κακ|
οξευσαπολεσαι·μημελ·ηδιαλλαγ|
προστηγγυ|. |αικατονφρασανταυτα|
συνειδοτ'αφανισηλαβωνκαλωσ| 210
ετεροντιπροστούτοισκυκαν|
κανταυθακακονενεστινεπεικωσ|

ABP. | ^{μοι}εαγεμ'ι|. |ετευωσεκαιμηκακα
παρεχετ'εμαντηνωσεοικεναθλ|
λεληθαχλευαζουσ|. |ρασ|. | 215

θειονδεμισειμισοσανθρωπ|. |σμετι
ουκετιμ'εαγαρουδεκατακεισθαιταλαν
παραντοναλλαχωρισ·αλλ'αποδωπαλιν
παρουπαρελαβοναρτιωσταπονον·ταλασ·
ουτοστιτοσουτοναργυριοναπολλυει 220
επειτογ'επιτουτωτοτησθ|. |υφερειν

κανουνεμοιγ'οιοντευννεστ'ωταλαν
αγνηγαμωνγαρφασινημ|.|ην
ηδηκαθημαι·πωσανουνπροστωνθεων
πωσαν'ικετευω·πουστ|.|τωνεγω 225

περιερχομ'ουτοσενδον|. . . . |ωγαθε
τονδακτυλιονηδειξονωιμε|. |λεισποτε

^{οι}κρινωμεθ'ελθεινδειμεποι·τουτονι
εστιντοπραγμ'ανθρωπε·τουμενδεσποτου
εστ'οιδ'ακριβωσουτοσιχαρισιον 230
οκνωδεδειξαιπατεραγαρτουπαιδιου
αντονπωσχεδοντιτουτονπροσφερων

ΧΟΡΟΥ.

- ON. τὸν δακτύλιον ὥρμηκα πλείν ἢ πεντάκις
τῷ δεσπότην δεῖξαι προσελθὼν, καὶ σφόδρα
*ἤδη ὄντι γὰρ καὶ πρὸς αὐτῷ παντελῶς (27)
ἀναδύομαι. καὶ τῶν πρότερόν μοι μεταμέλει 205
μηνυμάτων· λέγει γὰρ ἐπικεικῶς πυκνά·
“ὡς τὸν φράσαντα ταῦτά μοι κακὸν κακῶς
ὁ Ζεὺς ἀπολέσαι”· μὴ με δὴ, διαλλαγεῖς
πρὸς τὴν γυναῖκα, τὸν φράσαντα ταῦτα καὶ
συνειδὸτ’ ἀφανίσῃ λαβίων. καλῶς δέ τοι 210
ἕτερόν τι πρὸς τούτοις κυκᾶν φυλάξομαι·
κάνταῦθα κακὸν ἔνεστιν ἐπικεικῶς μέγα.
- AB. ἔἰτε μ’ ἱκετεύω σε, καὶ μὴ μοι κακὰ
παρέχετ’. ἐμαυτὴν, ὡς ἔοικεν, ἀθλία,
λέληθα χλευάζουσ’. ὁρᾷς, ὑβρίζομαι. 215
θεῖον δὲ μισεῖ μῖσος ἀνθρωπός μέ τι· (28)
- *οὐ γὰρ τάλας μ’ ἔτ’ οὐδὲ κατακείσθαι θέλει.
παρ’ αὐτόν, ἀλλὰ χωρίς. ON. ἀλλ’ ἀποδῶ πάλιν
παρ’ οὐ παρέλαβον ἀρτίως; ἄτοπον. AB. τάλας
οὗτος, τί τοσοῦτον ἀργύριον ἀπολλύει; 220
ἐπεὶ τό γ’ ἐπὶ τούτῳ τὸ τῆς θεοῦ φέρειν
κανοῦν ἔμοιγ’ ἐστ’, ὃ τάλαιν’, οἶόν τε νῦν. (29)
ἀγνὴ γάμων γὰρ, φασὶν, ἡμέραν τρίτην
ἤδη κάθημαι. ON. πῶς ἂν οὖν πρὸς τῶν θεῶν,
πῶς ἂν ἱκετεύω—— ΣΥ. ποῦ ὅστιν ἐφ’ ὃν ζητῶν ἐγὼ (30) 225
περιέρχομ’; οὗτος ἐνθάδ’. ἀπόδος, ὃ γὰρ θέ,
τὸν δακτύλιον, ἢ δεῖξον ᾧ μελλεῖς ποτέ.
κρινώμεθ’. ἐλθεῖν δεῖ μέ ποι. ON. τοιοῦτον
ἐστὶν τὸ πρᾶγμ’, ἀνθρώπε. τοῦ μὲν δεσπύτου
ἔστ’, οἷδ’ ἀκριβῶς, οὗτος δὲ Χαρισίου· 230
ὀκνῶ δὲ δεῖξαι. πατέρα γὰρ τοῦ παιδίου
αὐτὸν ποῶ σκεδόν τι τοῦτον προσφέρων

μεθουσυνεξεκειτο: πωσαβελτερε:
 ταυροπωλιοισαπωλεσεντουτονποτε
 παννυχιδουσωσηκαιγυναικων καταλόγον 235
 εστινβιασμοντουτονειναιπαρθενον
 ηδ'ετεκετουτονκαξεθηκεδηλαδη | ο ι
 ειμεντισουννευρωνεκεινηνπροσφεροι
 τουτονσαφεςανδεικνυ|. . | αντιεκμηριον
 νυνιδ'υπονοιανκαιταραχηνεχει: σκοπει 240
 αυτοσπεριτουτων·ειδ'ανασειεισαπολαβειν
 |. . | νδακτυλιονμεβουλομενοσδουναιτισοι
 |. . | κροντιληρεισουκενεστινουδε|. | σ
 |. . | ρεμοιμερισμος: ουδεδεομαι ταυτα
 |. . | διαδραμωνεισπολινγαρερχομαι 245
 |. . . | περιτουτωνεισομενοστιδε|. | ποιειν:
 |. . | παιδαριοννυντιθηνειθ'η|. | ννη
 |. . | ησιμ'ενδονουτοσευρεναν|. | ρακευσ
 |. . . | φησιν: ωσκομφονταλανκαιτουτανι
 |. . | νδακτυλιονεποντατουμουδεσποτου 250

αιδυσμορ'ειτ'ειτροφιμοσονταιωσεστισου
 τρεφομενονοψειτουτονενδουλουμερει
 κουκανδικαιωσαποθανοις: οπερλεγω
 τηνμητερουδεισοιδεν: απεβαλενδεφ|. | σ
 ταυροπολιοισαντον: παροιωνγ'ωσεμοι 255
 τοπαιδαρι|. | νειφ'ακολουθοσ: δηλαδη ABP
 ειστασ|. | νναικασπαννυχιζουσασμονοσ
 ενε|. | υγαρπαρουσησεγενετο
 τουτουονετερον: σουπαρουσησ: περυσιναι
 ταυροπο|. . . . | αις|. . | γαρεψαλλονκοραισ 260
 αυτ|. | θ|. | νεπαιζον· ουδ'εγωτοτε
 ουπωγαρ'ανδρ'ηδειντιεστι· καιμαλα
 ματηναφροδιτην: γηνδεπαιδ'ητισην
 οισθασ: πυθοιμηνανπαρισγαρηνεγω
 γυναιξιτουτωνηνφιλη: πατροστινος 265

μεθ' οὗ συνεξέκειτο. ΣΥ. πῶς, ἀβέλτερε ;

ΟΝ. Ταυροπολίοις ἀπώλεσεν αὐτόν ποτε

παννυχίδος οὔσης καὶ γυναικῶν· κατὰ λόγον 235

ἐστὶν βιασμὸν τοῦτον εἶναι παρθένον,

ἢ δ' ἔτεκε τοῦτο κάξέθηκε δηλαδῇ.

εἰ μὲν τις οὖν εὐρῶν ἐκείνην προσφέρει

τοῦτον, σαφὲς ἂν τι δεικνύοι τεκμήριον·

νυνὶ δ' ὑπόνοιαν καὶ παραχῇν ἔχει. ΣΥ. σκόπει 240

αὐτὸς περὶ τούτων, εἰ δ' ἀνασείεις, ἀπολαβεῖν

τὸν δακτύλιόν με βουλόμενος δοῦναί τέ σοι

μικρόν τι, ληρεῖς· οὐκ ἔνεστιν οὐδὲ εἰς

παρ' ἐμοὶ μερισμός. ΟΝ. οὐδὲ δέομαι ταῦτά σου.

ΣΥ. ἤξω διαδραμῶν· εἰς πόλιν γὰρ ἔρχομαι 245

νυνὶ· περὶ τούτων εἰσόμενος τί δεῖ ποεῖν.

ΑΒ. τὸ παιδάριον, ὃ νῦν τιθηνεῖθ' ἢ γυνή,

'Ονήσιμ', ἔνδον, οὗτος εὗρεν ἀνθρακεύς ;

ΟΝ. ναί, φησίν. ΑΒ. ὥς κομψόν, τάλαν. ΟΝ. καὶ τουτονὶ

τὸν δακτύλιον ἔποντα τοῦμοῦ δεσπότητος. 250

*ΑΒ. αἶ, δυσμόρ', εἴτ' εἰ τοῦ τροφίμου γ' ὄντως ὄδε, (31)

τρεφόμενον ὄψει τοῦτον ἐν δούλου μέρει,

κοῦκ ἂν δικαίως ἀποθάνοις ; ΟΝ. ὅπερ λέγω.

ΑΒ. τὴν μητέρ' οὐδεὶς οἶδεν ; ἀπέβαλεν δέ, φῆς

Ταυροπολίοις αὐτόν ; ΟΝ. παροινῶν γ' ὥς ἐμοὶ 255

τὸ παιδάριον εἶφ', ἀκόλουθος. ΑΒ. δηλαδῇ

εἰς τὰς γυναικας παννυχιζούσας μόνος

ἐνέπεσε· κάμου γὰρ παρούσης ἐγένετο

τοιούτον ἔτερον. ΟΝ. σοῦ παρούσης ; ΑΒ. πέρυσι ναί,

*Ταυροπολίοις δὴ· καὶ γὰρ ἔψαλλον κόραις, 260

*αὐτὴ δ' ὁμοῦ συνέπαιζον· οὐδέπω τότε (32)

*ἐγὼ γὰρ ἄνδρ' ᾗδει τί ἐστι. καὶ μάλα

*μὰ τὴν Ἀφροδίτην. ΟΝ. τὴν δὲ παῖδα δὴ τίς ἦν (33)

οἶσθαι ; ΑΒ. πυθοίμην ἂν· παρ' αἷς γὰρ ἦν ἐγὼ

γυναιξί, τούτων ἦν φίλη. ΟΝ. πατὴρ δὲ τίνος 265

ηκουσας: ουδεν οιδα πλην ιδουσα γε
 γνοιησαν αυτην ευπρεπη σιτισωθεις
 και πλουσιαν εφασαντιν' αυτη σιτιν τυchon: ON |
 ου κοιδ' επλανθη γαρ μεθιμων ους' εκει
 ειτ' εξαπινησκα ουσα προστρεχει μονη 270
 τιλλουσ' αυτη σταστριχας· καλον παν
 και λ|. | πτωνωθειται ραντινον σφοδρα
 απολωλεκ|. . | ολον γαρε γεγονει ρακος:
 και τουτον|. . | χεν· ειχ' ισωσα λλ' ου κε μοι
 εδειξεν ου γαρ ψυσομαι· τι χρηποιεν 275
 εμε νυν· ορα συ τουτο εαν δεν νυχησ
 εμοι τεπειθη τουτο προστονδε σποτ |
 φανερων ποσεισει γαρ εστ' ελευθερα
 παιδο σιτι τουτον λανθανειν ^{γε}δειτο συ |
 προτερον εκεινη ητισεστ' αβροτο νο | 280
 ευρωμεν· επι τουτ' ωδ' εμοι ουν ν|. . | ελ |
 ου κανδυναι μην τοναδικουντα πριν |
 τισεστιν ειδεναι φοβουμαι τουτον |
 ματην τιμην νειν προσκεινασασλ |
 τισοιδενει και τουτον ενεχυρον λαβ | 285
 τυτετιση αρα τουτων παροντων απεβαλεν
 ετεροσ κυβευων τυchon ισωσεισ συμβολας
 υποθημ' εδωκ' ησυντιθεμενος περιτινος
 περιειχετ' ειτ' εδωκεν· ετερα μν ρια
 εν τοις ποτοις τοιαυτα γινεσθαι φιλει 290
 πριν ειδεναι δε τοναδικουντ' ου βουλομαι
 ζητεινε κεινην· ουδε μνην νεινε γω·
 τοι τουτον ουδεν· ου|. . | κω|. | μεντοι λεγεις ON |
 τι ουν ποσειτισ· θεας' ονησι με ABP |
 ανσυναρεση σοι τουμον|. . | θυμημ' αρα· 295
 εμον ποσησομαι τοπρα|. . | ατ|. | ντ' εγω·
 τονδακτυλιον λαβο|. . | ατεισω τουτονι
 εισειμι προσκεινον· λεγ' ολεγεισ αρτι γαρ
 νωω· κατιδων μ' εχουσ' ανακρινει ποθεν

ἤκουσας ; AB. οὐδὲν οἶδα· πλὴν ἰδοῦσά γε
γνοίην ἂν αὐτήν· ἐμπρεπής τις, ὧς ῥεοί
καὶ πλουσίαν ἔφασαν τιν'. ON. αὐτὴ 'στι, τυχόν.

AB. οὐκ οἶδ'· ἐπλανήθη γὰρ μεθ' ἡμῶν οὐσ' ἐκεῖ,
εἴτ' ἐξαπίνης κλάουσα προστρέχει μόνη,
τῆλλουσ' ἑαυτῆς τὰς τρίχας, καλὸν πάνν
καὶ λεπτόν, ὧς θεοί, ταράντινον σφόδρα
ἀπολωλεκυῖ, ὅλον γὰρ ἐγεγόνει βράκος. 270

ON. καὶ τοῦτον εἶχεν ; AB. εἶχ' ἴσως, ἀλλ' οὐκ ἐμοὶ
ἔδειξεν, οὐ γὰρ ψεύσομαι. ON. τί χρὴ ποεῖν 275
ἐμὲ νῦν ; AB. ὅρα σὺ τοῦτ'· ἐὰν δὲ νοῦν ἔχῃς
ἐμοὶ τε πείθῃ, τοῦτο πρὸς τὸν δεσπότην
φανερὸν ποιήσεις. εἰ γὰρ ἐστ' ἐλευθέρα (34)

* ἡ παῖς, τί τοῦτον λανθίνειν δεῖ γ' ; ὁ σὺ γε φῆς.

ON. πρότερον ἐκείνην ἥτις ἐστί γ', Ἀβρότονον, 280
* εὖρωμεν· ἐπεὶ τοῦτ' οὐκ ἐμοὶ νυνὶ μέλει.

AB. οὐκ ἂν δυναίμην, τὸν ἀδικοῦντα πρὶν σαφῶς
τίς ἐστιν εἰδέναι· φοβοῦμαι τοῦτο νῦν,
μάτην τι μηνύειν πρὸς ἐκείνας ἃς λέγω.
τίς οἶδεν εἰ καὶ τοῦτον ἐνέχυρον λαβὼν 285
τότε τις παρ' αὐτοῦ τῶν παρόντων ἀπέβαλεν

* ἕτερος ; κυβεύων τυχὸν ἴσως, ἣ εἰς συμβολὰς
ὑπόθημ' ἔδωκ' ἢ συντιθέμενος περὶ τινος (35)

περιείχετ', εἴτ' ἔδωκεν. ἕτερα μυρία
ἐν τοῖς πότοις τοιαῦτα γίγνεσθαι φιλεῖ. 290
πρὶν εἰδέναι δὲ τὸν ἀδικοῦντ' οὐ βούλομαι
ζητεῖν ἐκείνην, οὐδὲ μηνύειν ἐγὼ

τοιούτου οὐδέν. ON. οὐ κακῶς μέντοι λέγεις.

τί οὖν ποιήσει τις ; AB. θεᾶς, Ὀνήσιμε·
ἂν συναρέσῃ σοι τοῦμὸν ἐνθύμημ' ἄρα, 295
ἐμὸν ποήσομαι τὸ πρᾶγμα τοῦτ' ἐγὼ

* τὸν δακτύλιον εἴσω λαβοῦσα τουτονὶ

εἴσειμι πρὸς ἐκείνον. ON. λέγ' ὁ λέγεις, ἄρτι γὰρ
νοῶ. AB. κατιδὼν μ' ἔχουσιν ἀνακρινεῖ πόθεν

εἰληφαφῃσωταυροπολιοισπαρθενος 300
 ετ'ουσατοτ'εκεινηγενομεναπαντ'εμα
 ποουμενη·ταπλεισταδ'αυτωνοιδ'εγω·
 αρισταγ'ανθρωπων·εανδ'οικειονη
 αυτωτοπραγμ'ενθυσηξειφερομενος
 επιτονελεγχονκαιμεθυωγενυννerei 305
 προτεροσαπαντακαιπροπετωσ'αδ'ανλεγη
 προσομολογησωτουδιαμαρτεινμηδεεν
 προτεραλεγουσ'·ὑπερευγενητονηλιον·
 τακοιναταυταδ'ακκιουμαιτωλογω
 τουμηδ'αμαρτεινωσθ'αναιδησησθακαι 310
 καιῖταμοστις·ευγε·κατεβαλεσδεμ'ωσσφοδραν
 | . . | ατιαδ'οι'απωλεσ'ηταλαιν'εγω
 | . . | σ'·προτουτουδ'ενδοναυτοβουλομαι
 | . . | βουσακλαυσαικαιφιλησαικαιποθεν
 | . . | βενερωταντηνεχουσαν·ηρακλεις· ON | 315
 | . . | περασδεπαντωνπαιδιοντοιουνερω
 | . . | ηγεγονοσσοικαιτοννενυρημενον
 | . . | ιξω·πανουργωσκακαικοηθωσαβροτονδ·
 | . . | νδ'εξετασθηταυτα·καιφανηπατηρ
 | . . | νουτοσαντου·τηνκορηνζητησομεν 320
 κατασχολην·εκεινοδ'ουλεγεισοτι

ελευθεραγινησ·τουγαρπαιδιου
 μητερασενομισασλυσετ'ενθυσδηλαδη·
 ουκοιδαβουλοιμηνδ'αν·ουγαροισθασυ
 αλλ | . . | χαριστισαβροτονοντουτωνεμοι· 325
 νητωθεωπ | . . | ντωνγ'εμαυτησαιτιον
 ηγησομαιτουτωνσ'·εανδεμηκετι
 ζητησεκεινηνεξεπιτηδεσαλλ'εαισ
 παρακρουσαμενημepωστοτοιοιουθ'εξει·ταλαν
 τινοσενεκεν | . . | αιδ | . . | νεπιθυμεινσιδοκω 330
 ελευθεραμονονγενοιμηνωθει
 τουτονλαβοι | . . | ισθονεκτουτων·λαβοισ· ON |

- εἴληφα. φήσω, “ Ταυροπολίοις, παρθένος
 300
 ἔτ’ οὔσα, τὰ τότ’ αὐτῇ γενόμενα πάντ’ ἐμὰ
 ποουμένη· τὰ πλείστα δ’ αὐτῶν οἶδ’ ἐγώ.
 ON. ἄριστά γ’ ἀνθρώπων. AB. ἐὰν δ’ οἰκεῖον ᾗ
 αὐτῷ τὸ πρᾶγμ’ εὐθύς μάλ’ ἥξει φερόμενος
 ἐπὶ τὸν ἔλεγχον, καὶ μεθύων γε νῦν ἐρεῖ
 305
 πρότερος ἅπαντα καὶ προπετῶς. ἃ δ’ ἂν λέγη
 προσομολογήσω, τοῦ διαμαρτεῖν μηδὲ ἐν
 προτέρᾳ λέγουσ’. ON. ὑπέρευγε, νῆ τὸν Ἥλιον.
 AB. τὰ κοινὰ ταῦτα δ’ ἀκκιούμαι τῷ λόγῳ,
 τοῦ μὴ διαμαρτεῖν· ὥς δ’ ἀναιδὴς ἦσθα δὴ
 310
 *σὺ κιταμὸς—— ON. εὐγ’. AB. ὥς δὲ σφόδρα δὴ με κατέβαλες, (36)
 ἱμάτια δ’ οἷ’ ἀπώλεσ’ ἢ τάλαιν’ ἐγώ,
 *φήσω. πρὸ δὲ τούτου παιδίον αὐτὸ βούλομαι (37)
 λαβοῦσα κλαῦσαι καὶ φιλῆσαι καὶ πόθεν
 ἔλαβεν ἐρωτᾶν τὴν ἔχουσαν. ON. Ἡράκλεις.
 315
 AB. τὸ πέρας δὲ πάντων, “ παιδίον τοίνυν,” ἐρῶ
 *ᾗ δὴ γεγονός σουστί.” τὸ νῦν θ’ εὐρημένον
 δεῖξω. ON. πανούργως καὶ κακοήθως, Ἀβρότονον.
 AB. ἂν δ’ ἐξετασθῇ ταῦτα καὶ φανῇ πατήρ
 ὧν οὗτος αὐτοῦ, τὴν κόρην ζητήσομεν
 320
 κατὰ σχολήν. ON. ἐκείνο δ’ οὐ λέγεις ὅτι
 ἐλευθέρα γίγναι σύ· τοῦ γὰρ παιδίου
 μητέρα σε νομίσας λύσεται εὐθύς δηλαδὴ.
 *AB. οὐκ οἶδα· βουλοίμην δ’ ἂν. ON. οὐ γὰρ οἶσθας, οὔ. (38)
 ἀλλ’ οὐ χάρις τις, Ἀβρότονον, τούτων ἐμοί ;
 325
 *AB. νῆ τὼ θεῶ· πάντων γ’ ἐμαυτῇ σ’ αἴτιον
 ἡγησόμεαι τούτων. ON. ἐὰν δὲ μηκέτι
 ζητῆς ἐκείνην ἐξεπίτηδες, ἀλλ’ ἐὰς
 παρακρουσαμένη με, πῶς τὸ τοιοῦθ’ ἔξει ; AB. τάλαν,
 τίνος ἔνεκεν ; παιδῶν ἐπιθυμεῖν σοι δοκῶ ;
 330
 ἐλευθέρα μόνον γενοίμην, ὦ θεοί,
 τοῦτον λάβοιμι μισθὸν ἐκ τούτων. ON. λάβοις.

ουκουνσυμ|.·|ε|.·|μοι:συναρεσκειδιαφορωσ
 ανγαρκακοθηυσημαχουμαισαιοτοτε
 δυνησομαιγαρ·ενδετωπαροντινυν 335
 ιδωμενιτουτ'εστιν:ουκουνσυνδοκει:
 —
 μαλιστα:τονδακτυλιοναποδιδοταχυ:
 λαμβανε·φιληπειθοιπαρουσασυμμαχος
 ε·εικατορθουντουσλογουσουσανλεγω:
 —
 τογαστικοντογυναιονωσερπεθ'οτι 340
 κατατονερωτ'ουκεστ'ελευθεριαστυχειν
 αλλωσδ'αλυειτηνετερανπορευεται
 οδωναλλ'εγωτονπανταδουλευσωχρονο
 λεμφοσαποπληκτοσουδαμωσπρονοητικοσ
 τατοιανταπααραντησδ'ισωσιληψομαι 345
 ανεπιτυχηκαιγαρδικαιονωσκενα
 καιδιαλογιζομ'οκακοδαιμωνπροσδοκω
 χαρινκομεισθαιπαραγυναικοσ·μημονον
 κακοντιπροσλαβοιμι·νυνεπισφαλη
 ταπραγματ'εστιταπεριτηνκεκτημε| ~~τα~~ 350
 ταχεωσεανγαρευρεθηπατροσκορ|
 ελευθερουμητηρτετουνυνπαιδο|
 γεγονε|.·|εκεινηνληψεταιταυτην|
 οισενυν α.ναπολειπειντι|

 καινυνχαριεντωσεκενευκεναιμ| 355
 τομηδιεμ|.·|υταυτικυκασθαι·χαιρε|
 ταδαλλαπραττεινανδετισλαβημ|
 ...

περιεργασομενο|.·|ηλαλησαντ'εκτεμεισ
 διδωμ'εμαντουτουσοδοντασ·αλλ'ουτοσι
 τισεσθ'οπροσιωνσμικρινησαναστρεφει 360
 εξαστεωσ

εξειμ'εχουσακλαυθυριζεταιαιταν 374
 παλαιγαρ·ονκοιδουτικακονπεπονθεμοι

ΑΒ. οὐκοῦν συναρέσκει σοι ; ΟΝ. συναρέσκει διαφόρως.

ἂν γὰρ κακοηθεύσῃ, μαχοῦμαι σοι τότε·

δυνήσομαι γάρ. ἐν δὲ τῷ παρόντι νῦν 335

ἴδωμεν εἰ τοῦτ' ἐστίν. ΑΒ. οὐκοῦν συνδοκεῖ ;

ΟΝ. μάλιστα. ΑΒ. τὸν δακτύλιον ἀποδίδου ταχύ.

ΟΝ. λάμβανε. ΑΒ. φίλη Πειθοῖ, παράστα σύμμαχος

ἐκεῖ κατορθοῦν τοὺς λόγους οὓς ἂν λέγω.

ΟΝ.*τετόπακεν, ἦν, τὸ γύναιον ἐρπέθ' ὥς ὅτι, (39) 340

κατὰ τὸν ἔρωτ', οὐκ ἔστ' ἐλευθερίαν τυχεῖν,

ἄλλοσε δ' ἄλλυει, τὴν ἑτέραν πορεύεται

ὁδόν. ἐγὼ δὲ πάντα δουλεύσομαι χρόνον, | ε |

λέμφος, ἀποπληκτὸς οὐδαμῶς προνοητικὸς

τὰ τοιαῦτα. παρὰ ταύτης δ' ἴσως τι λήψομαι 345

ἂν ἐπιτύχῃ· καὶ γὰρ δίκαιον. ὥς κενὰ

καὶ διαλογίζομαι ὁ κακοδαίμων, προσδοκῶν

χάριν κομιεῖσθαι παρὰ γυναικός. μὴ μόνον

κακὸν τι προσλάβοιμι. νῦν ἐπισφαλῇ

τὰ πράγματ' ἔσται τὰ περὶ τὴν κεκτημένην 350

ταχέως· εἰ γὰρ εὗρεθῇ πατρὸς κόρη

ἐλευθέρου, μήτηρ τε τοῦ νῦν παιδὸς ὅς

*γέγονεν, ἐκείνην λήψεται, ταύτην δέ τοι

*εἴκειν δεήσει τήνδ' ἀπολείπειν τ' οἰκίαν.

*καὶ νῦν χαριέντως μοῦκνευενέκναι δοκῶ, (40) 355

τὸ μὴ δι' ἐμοῦ ταυτὶ κυκᾶσθαι. χαιρέτω

*τάλλότρια πράττειν. ἂν δ' ἔτι τι λάβῃς με σὺ

περιεργασάμενον ἢ λαλήσαντ' ἐκτεμείς, (41)

*δίδωμι, τοῦσδ' ὁδόντας. ἀλλὰ τίς οὔτοσὶ

*οὐνταῦθα προσιών ; Σμικρίνης ἀναστρέφει 360

ἐξ ἀστέως

ΑΒ. ἔξιμι· ἔχουσα, κλαυθμυρίζεται, τάλαν, 374

πάλαι γάρ· οὐκ οἶδ' ὅτι κακὸν πέπονθέ μοι (42)

- τισανθεωνταλαινεπ|. . | εησειεμε 376
 |. | BP | ωφιλτατοι ειμι ρα
 και|. . |. |. |. |. |. ποε πορευσομαι
 δ|. . . . |. π. σεμεινεν. μεκαλωσσεπαι
 ου κεισ|. | υμοι: 380
 ω . . ηστιν . . ω . . λωχαιρεφιλτατη
 γ . |. . . . | ευ|. . . |. . . . δ . . ρομοιτηνη . δ . . .
 λεγεμοιαλεγισπερυσι . . |. . | εσθ . . ε . .
 τοισταυροπωλιοισεπι|. |.
 γυναιποθενχεισειεπειμοιτον δ α 385
 |. | αβουσ': οραστιφιλτατησοιγνωριμ|
 |. . . | τουτ'εχει. μηδενμεδεισησωγυναι:
 ουκ|. |. | εκεσαυτησουτο: προσεποιησαμην
 ουχιν'αδικησωτηντεκουσαναλλ'ινα
 κατασχοληνυρομιμινδ: ευρηκασουν: 390
 ορωγαρηνκαιτοτε: τινοσδ'εστινπατροσ
 χαρισιου: τουτ'οισθ'ακριβωσφιλτατη:
 |. |. . ουγετηννυμφηνορω
 τηνενδονουσαν: ναιχι: μακαριαγυναι
 θεωντισυμωσσηλεησετηνθυραν 395
 τωνγειτονωντισεψοφησενεξιων
 εισωλαβουσαμ'ωσσεαυτονεισαγε
 ινακαιταλλαπανταμουπυθησαφωσ:
 |. | N | υπομαίνεθ'οδοσσηντοναπολλωμαινεται
 επεμανηγαλ|. |. | θωσ'μαινεταινητουσθεουσ 400
 τονδεσποτηνλεγωχαρισιον'χολη
 μελαιναπροσπεπτωκενητοιουτον|
 τισαγαντισ|. |. . |. . . εναλλογεγον|
 προσταισθuraiσγαρενδοναρτι|
 χρονονδιακνυτωνεν| 405
 οπατηρδετησνυμφηστιπερι|
 ελαλειπροσεκεινηνωσεοικ'οδ'|

* πῶς ἂν θεῶν, ἰάλαινα, σ' ἐλεήσειέ τις. (43)

376

γύναι, πόθεν ἔχεις, εἰπέ μοι, τὸν παῖδα δῆ (44)

385

λαβοῦσ' ; AB. ὁρᾷς τι, φιλιτάτη, σοι γινώριμον

ῶν τοῦτ' ἔχει; μηδέν με δείσης, ὦ γύναι.

ΣΩ. οὐκ ἔτεκες αὐτὴ τοῦτο ; AB. προσεποιησάμην

οὐχ ἴν' ἀδικήσω τὴν τεκοῦσαν, ἀλλ' ἵνα

κατὰσχόλην εὖροιμι, νῦν δ' — ΣΩ. εὖρηκας οὖν ;

390

AB. ὁρῶ γὰρ ἦν καὶ τότε. ΣΩ. τίνος δ' ἐστὶν πατρός ;

AB. Χαρισίου. ΣΩ. τοῦτ' οἶσθ' ἀκριβῶς, φιλιτάτη ;

* AB. οἶδ' ἀνδρὸς ὃν τόδ' οὐ γέ τὴν νύμφην ὁρῶ.

ΣΩ. τὴν ἔνδον οὖσαν ; AB. ναιχί. ΣΩ. μακαρία γύναι,

ὦ / θεῶν τις ὑμᾶς ἐλέησ'. ἦν, τὴν θύραν (45)

395

τῶν γειτόνων τις ἐψόφησεν ἐξιών.

εἴσω λαβοῦσά μ' ὥς σεαυτὸν εἴσαγε

* ἵνα τᾶλλα πάντα καὶ πύθωμ' ἔκ σου σαφῶς.

ON. ὑπομαίνειθ' οὗτος. νῆ τὸν Ἀπόλλω μαίνεται. (46)

* [ἐπιμαίνεται ἄληθῶς. μαίνεται νῆ τοὺς θεοὺς]

400

* τὸν δεσπότην λέγω τὸν ἐμὸν. αὐτῷ χόλη

* μέλαινα προσπέτωκεν, ἣ τοιουτοῦ

τὰ πάντ' ἔσως πονηρὸν ἄλλο γέγονέ τι.

πρὸς ταῖς θύραις γὰρ ἔνδον ἀρτίως πολὺν

χρόνον διακύπτων ἐνέμεν' ἀκροώμενος.

405

ὁ πατὴρ δὲ τῆς νύμφης τι περιοργῶς πάνυ

ἐλάλει πρὸς ἐκείνην, ὥς ἔοιχ', ὁ δ' ὥς πυκνὰ

- ηλαττεχρωματ ανδρεσουδ'ειπεινκαλον
 ωγλυκυτατηδετωνλογωνιουσιλεγεισ
 ανεκραγετηνκεφαληντ'ανεπαταξεσφοδρα 410
 αυτου · παλινδεδιαλιπωνοιανλαβων
 γυν|.ιχ'ομελεοσητυχηκα'τοδεπερασ
 ωσπανταδιακ|.υσασαπηλθ'εισωποτε
 βρ|.χηθμοσενδοντιλμοσ'εκστασιςσυχη·
 εγωγαυραλιτηριοσπυκνονπανυ 415
 ελεγενοιτουτονεργονεξεργασμε|.οσ
 αυτοσγεγονωστεπαιδιουνουθουπατηρ
 ουκεσχονουδ'εδωκασυγγν|.·|η|
 ουθενατυχουσηταυτ'εκεινηβαρβαροσ
 ανηληνστ'ελοιδορειτ'ερρωμενωσ 420
 |··|σωβλεπειθυφαιμονηρεθισμενοσ
 πεφρικ'εγωμενανοσειμιτωδееι
 ουτωσεχωνγαυραυτονανιδημεπου
 τονδιαβαλοντατυχοναποκτεινει|.·|ναν
 διοπερυπεκδεδυκεδευρ'εξωλ|.·|θρα 425
 καιποιτραπωμαιγ'εστιβουλησ'οιχομαι·
 απολωλατηνθυρανπεπληχενεξιων
 ζευσωτερειπερεστιδυνατονσωζεμε·
 ΧΑΡ|εγωτισαναμαρτητοσεισδοξανβλεπων
 καιτοκαλοντιποτ'εστικαιταισχρονοσκοπω 430
 · ακεραιοσανεπιληπτοσαντοστωβιω
 ευμοικεχρηταικαιπροσηκοντωσπανυ
 τοδαιμονιονενταυθ'εδειξ'ανθρωποσων
 ωτρισκακοδαιμονκαιμεγαλαφυσσακαιλαλεισ
 ακουσιονγυναικοσατυχημ'ουφερεισ 435
 αυτονδεδειξωσ'εισομοι'επταικοτα
 καιχρησετ'αυτησοιτο|.·|ηπιωσσυδε
 ταυτηνατιμαζεισεπειδειχθησειθ'αμα
 |·|τυχησγεγονωσκαισκαισαγνωνωνανηρ
 |···|γ'ειπεινοισσυδιενοουτοτε 440
 |····|τονπατερα'κοινωνοσηκειντουβιου
 |·····|ουδειντατυχημ'αυτηνφυγειν
 |·····|εβ|.σ'συδετισυψηλ|.·|σφοδρα

ἤλαττε χρώματ', ἄνδρες, οὐδ' εἰπεῖν καλόν.

“ὦ γλυκυτάτη,” δέ, “τῶν λόγων οἴους λέγεις,”

ἀνέκραγε, τὴν κεφαλὴν τ' ἐπάταξ' ἅμα σφόδρα (47) 410

αὐτοῦ· πάλιν δὲ διαλιπὼν, “οἷαν λαβὼν

γυναιχ' ὁ μέλεος ἡτύχηκα”· τὸ δὲ πέρας,

ὥς πάντα διακούσας, ἀπῆλθ' εἴσω ποτέ.

βρυχηθμὸς ἔνδον, τίλμος, ἔκστασις συχνή·

“ἐγὼ γὰρ ἀλιτήριος,” πυκνὸν πάνυ, 415

ἔλεγεν, “τοιοῦτον ἔργον ἐξειργασμένος

αὐτὸς γεγονώς τε παιδίου νόθου πατήρ,

οὐκ ἔσχον οὐδ' ἔδωκα συγγνώμης μέρος

οὐθέν ἀτυχοῦση ταῦτ' ἐκείνη, βάρβαρος

ἀνηλεής τε”· λοιδορεῖ δ' ἐρρωμένως 420

ἐσθ' ᾧ, βλέπει θ' ὕφαιμον ἡρεθισμένος. (48)

πέφρικ' ἐγὼ μὲν, αὐὸς εἰμι τῷ δέει·

οὕτως ἔχων γὰρ αὐτὸν ἂν ἴδῃ μέ που

τὸν διαβαλόντα, τυχὸν ἀποκτείνειεν ἄν.

διῶπερ ὑπεκδέδουκα δεῦρ' ἔξω λάθρα. 425

καὶ ποῖ τράπωμαί γ' ; εἰς τί βουλῆς ; οἴχομαι,

ἀπόλωλα· τὴν θύραν πέπληχεν ἐξιὼν·

Ζεῦ σῶτερ, εἴπερ ἐστὶ δυνατόν, σῶξέ με.

ΧΑ. ἐγὼ τις ἀναμάρτητος, εἰς δόξαν βλέπων,

καὶ τὸ καλὸν ὃ τί ποτ' ἐστὶ καὶ τᾶσχερὸν σκοπῶν, 430

ἀκέραιος, ἀνεπίπληκτος αὐτὸς τῷ βίῳ.

* εὖ τοι κέχρημαι καὶ προσηκόντως πάνυ

* τῷ δαιμονίῳ γ' ὡς ἵνα τῷ ἔδειξ' ἄνθρωπος ὢν. (49)

12 / * ὦ τρισκακοδαίμον καὶ μέγала φυσᾶς λαλῶν ; (50)

ἀκούσιον γυναικὸς ἀτύχημ' οὐ φέρεις ; 435

αὐτὸν δὲ δείξω σ' εἰς ὅμοι' ἐπταικότα,

κίχρησατ' αὐτῇ σοι τοτ' ἡπίως· σὺ δὲ

ταύτην ἀτιμάξεις, ἐπιδειχθήσῃ θ' ἅμα

ἀτυχῆς γεγονώς, καὶ σκαιὸς ἀγνώμων τ' ἀνὴρ.

ἐναντία γ' εἶπεν οἷς σὺ διενόου τότε 440

πρὸς τὸν πατέρα· κοινωνὸς ἦκειν τοῦ βίου,

τοῦ δ' ἀνδρὸς οὐ δεῖν τ' ἀτύχημ' αὐτὴν φυγεῖν.

οὐκ εὐσεβής τις ; σὺ δὲ τις ὑψηλὸς σφόδρα

|λω|
 χ|. . . .|ατ'ηδετεμετατα| 445
 οπω .|. .|μενειςωνχαρισιω|
 οιο .π . . οισθαπιστοσ'ουγαρεσ|
 εταιρ|. |διοντουτ'ουδετοτυχ . .|
 νιουδηκαιπαιδαριον . . .| / οη οη κη ι
 ελευθεροσδαξ'μηβλεπ . .| 450
 κ|. |ιπρωτοναυτ|. |νκαταμον .|
 τονφιлта|. .|νκαιτονγλυκυτατ|

|πειραθη|
 |.εν|. |τοναπολλω
 |επερισπαισ'ιεροσυλε:|. |οιμαχου 455
 |μτε:τησγαμετησγυναικοσεστισου
 |. .|. . .υκαλλοτριον:ειγορωφελεν:
 |φ . τηνδημητρα:τιναλογονλεγεις|
 |αληθη:παμφιληστοπαιδιον
 |ιν:καισονομο|. .|σ:παμφιλησ 460
 |νονικε|. |ευωσεμ|. . .|αναπ|. |ρου / α ρ ο υ

σωφρονατοιαυτησιγαρουκαπεσχετάν
 εκεινοσευτουτ'οιδα'εγωδ'αφεξομαι·
 ΣΜ | ανμηκαταξωτηνκεφαληνσουσωφρονη
 κακιστ'απολοιμηννουθετησεισκαισυμε 465
 προπετωσαπαγωγτηνθυγατερ'ι'εροσυλεγραν
 αλλαπεριμενωκαταφαγειντηνπροικαμου
 τονχρηστοναυτησανδρα:καιλογουσλεγω
 περιτωνεμαντουταυτασυμπειθειςμεσυ
 ουκοξυλαβησαικρειττονοιμωξειμακρα 470
 αν|. . .|ιλαληστικρिनομαιπροσσωφρονην
 μεταπεισοναυτηνοτανῖδης·ουτωτιμοι
 αγαθονγενειτοσωφρονηγαρ·οικαδι
 απιωντοτελμ'ιδεσπαριουσ'ενταυθασε
 τηννυκταβαπτιζωνληναποκτενω 475
 κ|. |γωσοιταυτ'εμοιφρονειναναγκασω

445

450

*ΧΑ. τί σὺ με περισπᾶς, ἀθλία; ΑΒ. μή μοι μάχου (51) 455

*ἀνοήτε· τῆς γαμετῆς γυναικός ἐστί σου

*τὸ παιδίον, οὐκ ἀλλότριον. ΧΑ. εἰ γὰρ ὄφελεν.

*ΑΒ. ὅμνυμι τὴν Δήμητρα. ΧΑ. τίνα λόγον λέγεις;

*ΑΒ. τὸν οὖν ἀληθῆ. ΧΑ. Παμφίλης τὸ παιδίον,

*τοῦτ' ἐστίν; ΑΒ. ἔστι, καὶ σὸν ὁμοίως. ΧΑ. Παμφίλης; 460

Ἄβρότονον, ἱκετεύω σε, μή μ' ἀναπτέρου.

σώφρονα. τοιαυτησὶ γὰρ οὐκ ἀπέσχετ' ἂν
ἐκεῖνος, εὖ τόδ' οἶδ', ἐγὼ δ' ἀφέξομαι. (52)

ΣΜ. ἂν μὴ κατάξω τὴν κεφαλὴν σοι, Σωφρόνη,
κάκιςτ' ἀπολοίμην. νουθετήσεις καὶ σὺ με; 465

προπετῶς ἀπάγω τὴν θυγατέρ', ἱερόσυλε γραῦ;
*ἄλλα περιμεινῶ καταφαγεῖν τὴν προῖκα μου (53)

τὸν χρηστὸν αὐτῆς ἄνδρα, καὶ λόγους λέγω
περὶ τῶν ἐμαντοῦ; ταῦτα συμπεΐθεις με σύ;

ΘΕ. οὐκ ὀξυλαβῆσαι κρεῖττον. ΣΜ. οἰμῶξαι μακρὰ, 470

*ἂν αὖ τι λαλήσης· κρίνομαι πρὸς Σωφρόνην.

*μετάπεισον αὐτήν, ἔστ' ἂν ἴδῃς· οὕτω τί μοι

*ἀγαθὸν γένοιτα, Σωφρόνη, γὰρ, σ' οἰκαδὶ
ἀπιών—— τὸ τέλμ' εἶδες παριούσ', ἐνταῦθά σε
τὴν νύκτα βαπτίζων ὅλην ἀποκτενῶ, 475

*κεῖσει σὺ—— ταῦτά σ' ἐμοὶ φρονεῖν ἀναγκάσω.

και|. |ηστασιαζεινηθυραπαιητα
 κεκλειμενηγαρεστι· παιδεσπαιδιον·
 ανοιξατωτισ· παιδεσοῦ· χῦμι· λεγω·
 — τι· σε· θ'· ο· κο· π· των· την· θυ· ραν· ω· σ· μι· κ· ρι· νη· σ
 ΟΝ| 480
 ο· χα· λε· πο· σε· πι· τι· την· προ· ι· κα· και· την· θυ· γα· τε· ρα
 η· κων·· ε· γω· γε· τρι· σ· κα· τα· ρα· τε·· και· μα· λα
 — ο· ρ· θ· ω· σ· λο· γι· σ· τι· κου· γα· ρα· νδ· ρο· σ· και· σ· φ· ο· δ· ρα
 φ· ρο· ν· ο· ν· το· σ· η· σ· π· ο· υ· δ· η·· το· θ'· α· ρ· πα· σ· μ'· η· ρα· κ· λ· ει· σ
 485
 θ· αυ· μα· σ· το· ν· ο· ι· ο· ν· προ· σ· θ· ε· ω· ν· και· δαι· μο· ν· ω· ν
 ο· ι· ει· το· σ· αυ· τη· ν· του· σ· θε· ο· υ· σα· γ· ει· ν· σ· χ· ο· λ· η· ν
 ω· σ· τε· το· κα· κο· ν· και· τα· γα· θ· ο· ν· κα· θ· η· με· ρα· ν
 ν· ε· μ· ει· ν· ε· κα· σ· τ· ω· σ· μι· κ· ρι· νη·· λε· γ· ει· σ· δε· τι··
 — σα· φ· ω· σ· δι· δα· ξ· ω· σ'· ει· σι· ναι· πα· σ· αι· πο· λε· ι· σ
 ο· μο· ι· ο· ν· ει· πε· ι· ν· χι· λ· ι· αι· τρι· σ· μυ· ρι· ο· ι
 490
 ο· ι· κο· υ· σ'· ε· κα· σ· τη· ν· κα· θ· ε· να· το· υ· τ· ω· ν· ο· ι· θε· ο· ι
 ε· κα· σ· το· ν· ε· πι· τρι· β· ο· σι· νη· σ· ω· ζ· ο· υ· σι·· π· ω· σ·
 λε· γ· ει· σ· γα· ρ· ε· πι· πο· ν· ο· ν· τι· ν'· αυ· το· υ· σ· ζ· η· ν·|
 — ου· κα· ρα· φ· ρο· ν·|.·· |ζ· ο· υ· σι· νη· μω· ν·|
 φ· η· σ· ει· σ·· ε· κα· σ· τ· ω· τ· ο· ν· τρο· πο· ν· σ· υ· ν·|
 495
 φ· ρο· υ· ρα· ρ· χ· ο· ν· ο· υ· το· σ· ε· νδ·|.·| ε··|
 ε· πε· τρι· ψ· ε· ν· α· ν· α· υ· τ· ω· κα· κ· ω· σ· χ· ρ··|

ε· τε· ρο· νδ'· ε· σω· σ· ε· ν· ο· υ· το· σ· ε· σ· θ'· η· μι· ν· θε· ο· σ
 ο· τ'· αι· τι· ο· σ· και· το· υ· κα· λ· ω· σ· και· το· υ· κα· κ· ω· σ
 — π· ρα· τ· τ· ει· ν· ε· κα· σ· τ· ω· τ· ο· υ· το· ν· ι· λ· α· σ· κ· ο· ν· πο· ω
 500
 μη· δ· ε· να· το· πο· ν· μη· δ'· α· μα· θε· σι·· να· π· ρα· τ· τη· σ· κα· λ· ω· σ··
 — ει· θ'· ο· υ· μο· σι· ε· ρο· σ· υ· λε· ν· ν· τ· ρο· πο· σ· πο· ει
 α· μα· θε· σ· τι·· συ· ν· τρι· β· ει· σ· ε·· τη· σ· πα· ρ· ρ· η· σι· α· σ
 α· λ· λ'· α· πα· γα· γ· ει· ν· πα· ρα· νδ· ρο· σ· σ· αυ· το· υ· θυ· γα· τε· ρα
 α· γα· θ· ο· ν· κρι· νει· σ· σ· μι· κ· ρι· νη·· λε· γ· ει· δ· ε· τι· σ
 505
 — του· τ'· α· γα· θ· ο· να· λ· λ· α· ν· ν· α· ν· α· γ· αι· ο· ν··· θε· α
 το· κα· κο· να· ν· α· γ· αι· ο· ν· λο· γι· ζ· ε· θ'· ου·|.·| ο· σι
 του· το· ν· τι· σ· α· λ· λο· σ· ου· χ· ο· τ· ρο· πο· σ· α· πο· λ· λ· υ· ει
 και· ν· ν· μ· ε· νο· ρ· μω· ν· τ'· ε· πι· πο· νη· ρο· ν· π· ρα· γ· μα· σ· ε·
 τα· υ· το· μα· το· να· πο· σ· ε· σω· κε·· και· κα· τα· λα· μ· β· α· νει· σ
 510

- καὶ μὴ στασιάζειν. ἡ θύρα παιητέα,
 κεκλειμένη γὰρ ἐστι. παῖδες, παιδίον.
 ἀνοιξάτω τις. παῖδες οὐχ ὑμῖν λέγω ;
 τίς ἐσθ' ὁ κόπτων τὴν θύραν ; ὦ, Σμικρίνης (54) 480
 ὁ χαλεπός. ἐπὶ τὴν προῖκα καὶ τὴν θυγατέρα
 ἤκεις ; ΣΜ. ἔγωγε, τρισκατάρατε. ΟΝ. καὶ μάλα
 ὀρθῶς· λογιστικοῦ γὰρ ἀνδρὸς καὶ σφόδρα
 φρονούντος ἡ σπουδῇ, τό θ' ἄρπασμ', Ἡράκλεις,
 θαυμαστὸν οἶον. ΣΜ. πρὸς θεῶν καὶ δαιμόνων—— 485
- ΟΝ. αἶει τοσαύτην τοὺς θεοὺς ἄγεινσχόλην,
 ὥστε τὸ κακὸν καὶ τὰγαθὸν καθ' ἡμέραν
 νέμειν ἐκάστω, Σμικρίνη ; ΣΜ. λέγεις δὲ τί ;
- ΟΝ. σαφῶς διδάξω σ'. εἰσὶν αἱ πᾶσαι πόλεις,
 ὅμοιον εἰπεῖν, χίλιαι· τρισμυριοὶ 490
 οἰκοῦσ' ἐκάστην· καθ' ἓνα τούτων οἱ θεοὶ
 ἕκαστον ἐπιτρίβουσιν ἢ σώζουσι ; ΣΜ. πῶς ;
 λέγεις γὰρ ἐπίπονόν τιν' αὐτοὺς ζῆν βίον.
- ΟΝ. οὐκ ἄρα φροντίζουσιν ἡμῶν ; “ ἀλλὰ πῶς ” ;  495
 φήσεις. ἐκάστω τὸν τρόπον συνήρμωσαν
 φρούραρχον· οὗτος ἔνδον ἕτερον μὲν κακῶς
 *ἐπέτριψεν, ἂν αὐτῷ κακῶς χρῆται τυχόν,
 ἕτερον δ' ἔσωσεν. οὗτος ἐσθ' ἡμῖν θεός,
 ὃ τ' αἷτιος καὶ τοῦ καλῶς καὶ τοῦ κακῶς
 πράσσειν ἐκάστω· τοῦτον ἰλάσκου ποῶν 500
 μηδὲν ἔτοπον μηδ' ἀμαθές, ἵνα πράττης καλῶς.
- ΣΜ. εἴθ' οὐμός, ἱερόσυλε, νῦν τρόπος ποεῖ
 ἀμαθές τι ; ΟΝ. συντρίβει σε. ΣΜ. τῆς παρρησίας.
- *ΟΝ. ἀλλ' ἀπαγαγεῖν παρ' ἀνδρὸς αὐτῆς θυγατέρα (55)
 ἀγαθὸν σὺ κρίνεις, Σμικρίνη· ΣΜ. λέγει δέ τις 505
 τοῦτ' ἀγαθόν ; ἀλλὰ νῦν ἀναγκαῖον. ΟΝ. θεῶ.
 τὸ κακὸν ἀναγκαῖον λογιζέθ' οὕτοσί·
 τοῦτον τίς ἄλλος, οὐχ' ὁ τρόπος ἀπολλύει ;
 καὶ νῦν ὀρμῶντ' ἐπὶ πονηρὸν πρᾶγμά σε
 ταυτόματον ἀποσέσωκε, καὶ καταλαμβάνεις 510

διαλλαγασλυσειστ'εκεινωντωνκα|.·|ν
 αυθισδ'οπωσμηληψομαισεσμικρινη
 προπετηλεγωσوينνδετωνεγκλ|.·|ματω
 αφεεσοτουτωντονδεθυγατριδοννλαβων
 ενδονπροσειπε:θυγατριδοννμαστιγια 515
 παχυδερμωσηθακαισυννυνεχεινδοκων
 ουτωσετηρεισπαιδ'επιγαμοντοιγαρωνν
 τερασινομοιαπενταμηναπαιδια
 εκτρεφομεν:ουκοιδ'οτιλεγεισι:ηγρυσδεγε
 οιδ'ωσεγωμοιτοτεγαρωνμοσδεσποτησ 520
 ταισταυροπολιοις:σωφρονη:ταυτηνλαβω
 χορωναποσπασθεισαν:αισθανειγε:νη
 νυνδ'αναγνωρισμοσαντοιςγεγονεκαι
 απανταταγαθα:τιφησινιεροσολεγραν:
 ηφυσισεβουλεθ'ηινομωπονδευμελει 525
 γυνηδ'επαυτωτωδ'εφν:τιμωροσει:
 τραγικηνερωσοιρησινεξαυγησολην
 ανμηποτ'αισθησρικρινη:συμοιχολη
 |·|ιεισπαθαινομενη·συγαρσφοδρ'οισθ'οτι
 |····|σλεγειννν:οιδ|···|ενισθ'οτι 530
 |····|σαρ|·|στερασνηκε:πανδεινονλεγεισ:
 |········|εντυχημαμειζονουδεεν
 |····|παληθεσεσθ'ολεγειστοπαιδιων

- διαλλαγὰς λύσεις τ' ἐκείνων τῶν κακῶν.
 αὖθις δ' ὅπως μὴ λήψομαί σε, Σμικρίνη,
 προπετῇ, λέγω σοι. νῦν δὲ τῶν ἐγκλημάτων
 ἀφείσο τούτων· τὸν δὲ θυγατρίδου λαβῶν
 ἔνδον πρόσσειπε. ΣΜ. θυγατρίδου, μαστιγία ; 515
- ΟΝ. παχύδερμος ἦσθας καὶ σὺ νοῦν ἔχειν δοκῶν· (56)
 οὕτως ἐτήρεις παῖδ' ἐπίγαμον ; τοιγαροῦν
 τέρασιν ὅμοια πεντάμηνα παιδία
 ἐκτρέφομεν. ΣΜ. οὐκ οἶδ' ὅ τι λέγεις. ΟΝ. ἡ γραῦς δέ γε
 οἶδ', ὡς ἐγῶμοι, τότε γὰρ οὐμὸς δεσπότης 520
 τοῖς Ταυροπολίοις—— ΣΜ. Σωφρόνη. ΟΝ. ταύτην λαβῶν
 χόρων ἀποσπασθεῖσαν—— ΣΜ. αἰσθάνει γε ; ΣΩ. ναί.
- ΟΝ. νυνὶ δ' ἀναγνωρισμος αὐτοῖς γέγονε καὶ
 *ἅπαντα τὰγαθά. ΣΜ. φησί τί, ἱερόσυλε γραῦ ;
- ΟΝ. “ ἡ φύσις ἐβούλεθ' ἥ νόμων οὐδὲν μέλει. 525
 γυνὴ δ' ἐπ' αὐτῷ τῷδ' ἔφυ.” ΣΜ. τί, μῶρος εἶ ;
- ΟΝ. τραγικὴν ἐρῶ σοι ῥῆσιν ἐξ Ἀνγῆς ὅλην
 ἂν μηκέτ' αἰσθῇ, Σμικρίνη. ΣΜ. σύ μοι χολὴν
 κινεῖς παθαινόμενος. σὺ γὰρ σφόδρ' οἶσθ' ὅ τι
 *οὗτος λέγει νῦν ; ΣΩ. ναί. σφόδρα γὰρ, εἰ ἴσθ' ὅτι. (57) 530
 *καὶ φαυλοτέρα συνῆκεν ἄν. ΣΜ. δεινὸν λέγεις.
- ΣΩ. ἐγένετό γ' ἂν εὐτύχημα μείζον οὐδὲ ἔν.
- ΣΜ. ἥ τοῦτ' ἀληθὲς ἐστ' ὃ λέγεις ; τὸ παιδίον . . .

CORRECTION.

217. Read with MS. οὐκ ἔτι μ' ἐᾷ γὰρ οὐδὲ κατακεῖσθαι, τάλαν,
 222. Read with MS. καροῦν ἔμοιγ' οἶόν τε νῦν ἐστ', ὦ τάλαν. τάλαν
 fem. in both cases. Cf. Ar. Ran. 559, Eur. Med. 1057.



THE LADY WITH THE
SHORN LOCKS.

| | προθυμηβεισαθηλυτοδ'ετερων
 | | δουναιπλουσαιτηνοικιαν
 | | κατοικουσηιδε | . . | ενηπαιδιου
 | | δετο | | μενωνδ'ετωντινω
 | . . | ουπολεμουκαιτωνκορινθιακωνκακων 5
 | . | ανομενωνηγραυσασπορουμένησφοδρα
 τεθραμμένηστησπαιδοσηννυνειδετε
 ὕμειςεραστουγενομενουτετουσφοδρου
 τουτουεανισκουγενεικορινθιου
 οντοσδιδωσιτηνκορηνωσθυγατερα 10
 αυτησεχειν'ηδ | . | δ'απειρηκυια'και
 προορωμένητουζήγκαταστροφῆντινα
 αυτηπαρουσανουκεκρυψετηντυχην·
 λεγειδεπροστηνμειραχ'ωσανειλετο
 αυτην·ενοιστεσπαργανοισδιδωσ'αμα· 15
 τοναγνοουμενοντ'αδελφοντηφυσει
 φραζειπρονοουμενητιτωνανθρωπινων
 ειποτεδεηθειηβοηθειαστινος
 ορωσατουτονοντ'αναγκαιονμονον
 αυτη·φυλακητελαμβανουσαμηποτε 20
 διεμετιτηναγνοιαναντοισσυμπεση
 ακουσιονπλουτοντακαιμεθουντ'αιει
 ορωσ'εκεινον·ευπρεπη | . | κ | . | νεαν
 ταυτην·βεβαιονθ'ουθενωικ | . . | ελειπετο
 αυτημενονναπεθανενοδετηνοικιαν 25
 επριατοταυτηνοστρατιωτησουπαλαι
 ενγειτονωνδ'οικουσατ | . | δελφουτομεν
 πραγμ'ουμεμενηκενουδεκεινονβουλεται
 ειναιδοκουνταλαμπρονεισμεταλλαγήν
 αγαγεινονασθαιδ'ωνεδωκενητυχη· 30
 αποταυτοματουδ'οφθεις·ὕποτουθρασυτερου
 ωσπερπροειρηκ'οντοσεπιμελωστ'αιει
 | . . . | τωντοσεπιτηνοικιανετυχ'εσπερασ
 | . . | μποισαποιθεραπειναν·ωσδ'επιταισθυραισ
 | | ηνγενομένηνιδενευθυπροσδραμων 35

- . . . προθυμηθεῖσα θῆλυ, τὸ δ' ἕτερον
 γυναικὶ δοῦναι πλουσίᾳ τὴν οἰκίαν
 ἐκείσε κατοικούσῃ δεομένη παιδίου . (1)
- ἦν τὰδε τότε· ἐκτελουμένων δ' ἐτῶν τινων,
 * καὶ τοῦ πολέμου καὶ τῶν Κορινθιακῶν κακῶν 5
 * οὐκ ἀνομένων, ἡ γραῦς ἀπορουμένη σφόδρα,
 * τεθραμμένης τῆς παιδὸς ἣν ὀρᾷτε νῦν
 ὑμεῖς, ἐραστοῦ γενομένου τε τοῦ σφοδροῦ
 τούτου νεανίσκου, γένει Κορινθίου
 ὄντος, δίδωσι τὴν κόρην, ὡς θυγατέρα 10
 αὐτῆς, ἔχειν. ἤδη δ' ἀπειρηκνῖα καὶ
 προορωμένη τοῦ ζῆν καταστροφὴν τινα
 αὐτῇ παροῦσαν οὐκ ἔκρυψε τὴν τύχην·
 λέγει δὲ πρὸς τὴν μείραχ' ὡς ἀνέιλετο
 αὐτήν, ἐν οἷς τε σπαργάνοις δίδωσ' ἅμα· 15
 τὸν ἀγνοούμενόν τ' ἀδελφὸν τῇ φύσει
 φράζει, προνοουμένη τι τῶν ἀνθρωπίνων,
 εἴ ποτε δεηθείη βοηθίας τινός,
 ὀρώσα τούτον ὄντ' ἀναγκαῖον μόνον
 αὐτῇ, φυλακὴν τε λαμβάνουσα, μή ποτε 20
 δι' ἐμέ τι τὴν Ἀγνοίαν αὐτοῖς συμπέσῃ
 ἀκούσιον, πλουτοῦντα καὶ μεθύοντ' αἰεὶ
 ὀρώσ' ἐκείνων, εὐπρεπῇ δὲ καὶ νέαν
 ταύτην, βέβαιον δ' οὐθὲν ᾧ κατελείπετο.
- Ο * αὐτὴ μὲν οὖν ἀπέθαν'· ὅδε δὲ τὴν οἰκίαν (2) 25
 * ἐπρίατο ταύτην ὁ στρατιώτης οὐ πάλα.
 ἐν γειτόνων δ' οἰκοῦσα τὰδελφοῦ, τὸ μὲν
 πρᾶγμ' οὐ μεμήνυκ', οὐδ' ἐκείνων βούλεται,
 εἶναι δοκοῦντα λαμπρὸν, εἰς μεταλλαγὴν
 ἀγαγεῖν, ὄνασθαι δ' ὧν ἔδωκεν ἡ Τύχη. 30
 * ἀπὸ ταυτομάτου δ' ᾤφθη ποτὲ τούτῳ, θρασυτέρῳ,
 * ὥσπερ προείρηκ', ὅντι κάπιμελῶς αἰεὶ
 * φοιτῶντι πρὸς τὴν οἰκίαν· ἔτυχ', ἐσπέρας
 πεμπουσά ποι θεράπειαν· ὡς δ' ἐπὶ ταῖς θύραις
 αὐτὴν γενομένην εἶδεν, εὐθὺ προσδραμὼν 35

ἐφίλει, περιέβαλλ', ἡ δὲ τῷ προειδέναι

*ἀδελφὸν ὄντ' οὐκ ἔφυγε, προσιών οὖν ὅδε (3)

*ὄρῃ. τὰ λοιπὰ δ' οὗτος ἐξεστὼς σφόδρα

*αἰτεῖ τί βούλεθ'. ὅτι κατὰ σχολὴν ἐρεῖ

*ὁ μὲν ᾤχετ' εἰπὼν, ἡ δ' ἐδάκρυ' ἐστῶσα καὶ

40

ὠδύρεθ', ὅτι ταῦτ' οὐκ ἐλευθέρως ποεῖν (4)

ἔξεστιν αὐτῇ. πάντα δ' ἐξεκάετο

ταῦθ' ἔνεκα τοῦ μέλλοντος, εἰς ὀργὴν θ' ἵνα

οὗτος ἀφίκοιτ'. ἐγὼ γὰρ ἦγον οὐ φύσει

*τοιούτον ὄνθ', ἵνα δὴ λάβοι μνηυσέως

45

*αρχὴν τὰ λοιπὰ, χοῖδε τοὺς αὐτῶν ποτε

*εὐροῖεν· ὥστ' εἴ τις τὸδ' ἐδυσχέραν' ἰδὼν, (5) εἰ τοῦτ' ἐδυσχέραν' ἰδὼν, τὸ

ο ἀτιμίαν τ' ἐνόμισε, μεταθέσθω πάλιν. / ἰδὼν, ἔβρι

διὰ γὰρ θεοῦ καὶ τὸ κακὸν εἰς ἀγαθὸν ῥέπει

γιγνόμενον. ἔρρωσθ', εὐμενεῖς τε γενόμενοι

50

ἡμῖν, θεαταί, καὶ τὰ λοιπὰ σώζετε.

ΘΕ. ὁ σοβαρὸς ἡμῖν ἀρτίως καὶ πολεμικός,

ὁ τὰς γυναῖκας οὐκ ἔων ἔχειν τρίχας,

κλάει κατακλινείς. κατέλιπον ποοῦμενον

ἄριστον αὐτοῖς ἄρτι, καὶ συνηγμένοι

55

εἰς ταῦτόν εἰσιν οἱ συνηθείς, τοῦ φέρειν

αὐτὸν τὸ πρᾶγμα ῥᾶον. οὐκ ἔχων δ' ὅπως

τὰνταῦθ' ἀκούσῃ γενόμεν' ἐκπέπομφέ με

ἱμάτιον οἷσοντ' ἐξεπίτηδες, οὐδὲ ἐν

βουλόμενος, ἀλλ' ἡ περιπατεῖν με βούλεται.

60

ΔΩ. ἐγὼ προσεστῶσ' ὄψομαι, κεκτημένη.

ΘΕ. ἡ Δωρίς. οἷα γέγονεν, ὥς δ' ἐρρωμένη.

ζῶσιν τρόπον τιν', ὥς ἐμοὶ καταφαίνεται,

αὐταί. πορεύσομαι δέ. ΔΩ. κόψω τὴν θύραν·

οὐδεὶς γὰρ αὐτῶν ἐστὶν ἔξω. δυστυχῆς

65

ἥτις στρατιώτην ἔλαβεν, ἄνδρα παράνομον

ἅπαντ', ἐς οὐδὲν πιστόν. ὦ κεκτημένη

ὥς ἄδικα πάσχεις.—παῖδες.—εὐφρανθήσεται

κλαομένην αὐτὴν πυθόμενος νῦν· ταῦτα γὰρ

ἐβούλετ' αὐτός. παιδίον κέλευέ μοι. (6)

70

παιδεσμεύοντα μείρακι ἀπροσερχεται
 συμπολλὰ ἐπαινώδια φορῶσκέκτημενην
 εἰσωπρὸς ὑμᾶς εἰσαγεινὴν μείρακα
 τοῦτ' ἐστι μήτηρ . | οφίμοσ' ἡγήτης
 | . | . ε . | . . | τοσαντοῦτ | . . . | χιστηνῖ ἐνθαδὲ
 συ | . | ἀρανείναι φαινέθ' ὡσεμοῖδοκει

75

$\overline{\text{XO}}$ $\overline{\text{P}}$ $\overline{\text{OY}}$

δα | | κισμενδῆ προσμ' ἀπηγγέλκα . . . αὐτ' (?)

| . | υκαληθεσαλλ' ἀλαζωνταῖς θεοῖσιν ἐχθροσεῖ

| ? | ἡδεκα . | . | νιπλανάσμε· κρεμασονεὺθυσε . |

| ? | ἡμερον' ἄγεισι· χρῆσαι πολεμουτοῖν

80

| . | δακῆσε | . | ἡκ | . . | λαβηστ' ἐν | ονα | . | ἡ ἐν

δ' ἐδιδωκε . | . . . | . σ . | ταῦτα . | νταμοσχίων

καί πεπεικε | μεν . . ε . | δευρ' ἀναλωσασαντον

μυριουστήν ἐμ . . . σαιτεθ . | | ἐσθαίκαί ποειν

ἀπανθ' ἀσοιδ . . εἰτισεσομ | | βιοσμαλίσθ' |

85

δαετωνπαντων . ρε . κκεκ . | . | . ε . . βλεφο.

ἀρατομυλ . . ρε . . κρατ | . | στονσε . . . ν.

οντοσ· φερομένοσησκ . . μηδεν ξυν

βυῦλομαιδε προστατήν σεπραγματάμελλ

. . . διονσειτ | . | αιστρατάδα ετε

90

ὁ ρα | . | τουσιμ . . θυσα . . . χη . δρ . . . |

ἀλλαμαι . . . | | . εκαοιησεκλ . σ

ε . . α | . . . | υταλάντα . . α . τ . λωλειησ |

μοσχίων | | . . . | . ειν . | . . | ορακασιμ . . . |

95

ομνυν . | . | . | | ωικαθε . |

. . τεμετα . τ | | . αλλον' αι |

ΘΕ. α. παῖδες, μεθύοντα μείρακια προσέρχεται (7)

*πολλά. διαφόρως αἰνῶ δὲ τὴν κεκτημένην (8)

*εἴσω πρὸς ἡμᾶς τὴν ὅτι μείρακ' εἰσάγει·

τοῦτ' ἔστι μήτηρ. ὁ τρώφιμος ζητητέος.

ἄγετ' ἐκτὸς αὐτὸν τὴν ταχίστην. ΘΕ. β. ἐνθάδε 75

*οὗτος ἄρ' ἂν ὦν ἐφαίνεθ', ὥς ἐμοὶ δοκεῖ.

ΧΟΡΟΥ.

*ΜΟ. Δᾶε, πολλάκις μὲν ἤδη πρὸς μ' ἀπήγγελλας πλανῶν

*οὐκ ἀληθές· ἀλλ' ἀλαζὼν καὶ θεοῖσιν ἐχθρὸς εἶ· (9)

*μὴ δὲ καὶ νυνὶ πλανᾷς με; ΔΑ. κρέμασον εὐθύς εἰ πλανῶ,

*τήμερον. ΜΟ. λέγεις τι. ΔΑ. χρῆσαι πολεμίου τοίνυν δίκην. 80

. . . εκ .|. . . |ηγεν . . . μελ|. . . .|. λισειν

γραυσ:τοιαστρ:εσθαρεσκε|. . . |ε|

. . . εφαισειρηνητουτοις:μα|

ησπασλλατοροπωλεικαιτ:λει| 1 τυρ / τ: λ: 100

|?|αυταμεν . . φ|. |σινευχ:ωσδ| Χ. ω

|?|. |ειανονα . . αιτροφιμε:|. |ειμα|

|?|ε|. . . .|π . ραμυθ .|.|ν|

επιθειοισεχθρωπτεροφοραχιλιαρχω:καιμαλα:

εισιωνδεμοισυνδαιτωνολωνκατασκοπος

105

πραγματωνγενου:τιποιειπ|. . |στινημητηρεμε

ειστοπροσδοκανεχουσιπωστοτοιουτιμεροσ

ουκακριβωσδειφρ|. . . |σοικομψοσεκπορευε|. . |αι:

περιπατωνδεπροσμ|. . |ωσπεπροσε|. |των . υ . . ν

αλλ'εδειξεμενεντοι|. |υθ'ωσπροσηλ . . . σ|. |ερασ

110

προσδραμοντ'ουκεφυγεναλλαπεριβαλο|. |σ'ε|. . . . |ε

ουκατελησωσσει|. . |νειμιδινουδ'εντ|

οιομαιματηναθηναν:αλλ'εταιρ|

τηνδ'αδραστειανμαλιστανυναρ|.|η

μοσχωνημενλελουταικαικαθηται:φιλιτατη:

115

ηδεμητηρσυνδιοικειπεριπα|. . . |σ'ουκοιδ'οτι

ευτρεπεσδ'αριστονεστ'εκδετωνπο|. |υμενω|

περιμενεινδοκουσιμ|. . |κκ.π|. |λου . . . |

ουκειμ'αηδης|. . |παισαν|. . |ισ|. . . |υ|. |νταμ'ενθ|. |δ|

|. |εδεινυντοι|. |υτο|. . . |εγ'ελ|. |ορασαναστρεφ .| 120

ημεναισ .|.|. |ειδ |ωμενδηλαδη.

ιδιον . . .|. . . .|. |μαρτ|. |υ . . . |τηνδεμητερα

εισιουντ'ευθυσφιλησαιδειμ'αν|. |κτησασθ'ολωσ

ειστοκολακενειντρεπεσθαιζηντεπροσταντηναπλωσ

ωσγαροικειωσκεχρηταιτωπα|. |οντιπραγματι

125

αλλατηνθυρανψοφειτισεξιων:τιτουτοπαι

100

ἐπὶ θεοῖς ἔχθρῳ πτεροφόρῳ χιλιάρχῳ. ΔΑ. καὶ μάλα.

ΜΟ. εἰσιὼν δέ μοι σὺν, Δᾶε, τῶν ὄλων κατὰσκοπος 105
πραγμάτων γένου· τί ποίει, ποῦ 'στιν ἡ μήτηρ, ἐμὲ
εἰς τὸ προσδοκᾶν ἔχουσι πῶς. τὸ τοιοῦτὶ μέρος

* οὐκ ἀκριβῶς δεῖ φράσαι σοι· κομψὸς εἶ. ΔΑ. πορεύομαι.

ΜΟ. περιπατῶν δὲ προσμενῶ σε πρόσθε τῶνδε τῶν θύρων.
ἀλλ' ἔδειξε μὲν τι τοιοῦθ' ὥς προσῆλθον ἐσπέρας· 110

* προσδραμόντ' οὐκ ἔφυγεν, ἀλλὰ περιβαλοῦσ' ἐπήγαγε.

* οὐ τις ἀτελής, ὥς ἔοκέν, εἰμ' ἰδεῖν οὐδ' ἐντυχεῖν,

* οἶομαι, μὰ τὴν Ἀθηνᾶν, ἀλλ' ἐταίραις προσφιλής.

* τὴν δ' Ἀδράστειαν μάλιστα νῦν ἄρ' ἐξίλαστέον

ΔΑ. Μοσχίων, ἡ μὲν λέλονται καὶ ἀθήται. ΜΟ. φιλτάτη. 115

ΔΑ. ἡ δὲ μήτηρ σου διοικεῖ περιπατοῦσ' οὐκ οἶδ' ὅτι
εὐπρεπὲς δ' ἄριστόν ἐστιν, ἐκ δὲ τῶν ποουμένων
περιμένειν δοκοῦσι

120

. τὴν δὲ μητέρα

εἰσιόντ' εὐθὺς φιλῆσαι δεῖ μ', ἀνακτήσασθ' ὅλως,
εἰς τὸ κολακεύειν τρέπεσθαι, ζῆν τε πρὸς ταύτην ἄπλως·
ὥς γὰρ οἰκείως κέχρηται τῷ παρόντι πράγματι. 125
ἀλλὰ τὴν θύραν ψοφεῖ τις ἐξιών. τί τοῦτο, παῖ ;

ωσοκνηρωσμοιπροσερ|. . .|δαε'ναιματονδια
 παννυγαροτωσωσγαρελθ|.ειπαπροστηνμητερα
 οτιπαρειμηκετιτουτωνφησ|.|κηκοεν|
 ηκαισυλεακηκασπροσαντ|. .|οτιφοβηθεισενθαδε 130
 |. . .|απεφευγα|. .|ηπρ|.|γερμηωρασσυγε
 |. .|σ'ικιοιαλη|.|. βα|. .|ζεπαιδιον
 |. .|παδων|.|. .|. .|. .|. .|ραστ'εκμ'αν / μ. α
 |. . .|δρ|. .|. . . νπαροντοσδε|. . .|μαστιγια:
 |. . .|. .|. .|σαιμοι:γελειονημενοννμητηρ:τιφησ 135
 |.|κουσαναν σιοραγμουχενεκεμον / σιοραγμ. 0
 |.|σ|. . .|επεικασειπεινπροσμ':εγωδ'ειρηκασοι
 |.|κ'ελθεινκ . . . νματοναπολλω .|. .|ιου
 |.|υδο|. .|οφ|. πολυκαταψευδοσ|. .|. . .
 |.|σταυτασυμπε|.|ιαι 140

αρ|. .|ωσεφησθαυτηνηενθαδ'υποδεξασθ_εμου ΔΑ. θ' 2
 ενεκα:τουθ'οραςεφην·ναιμνημονενωκαιδοκει
 ενεκ'εμουσοιτ|. .|υτοπραττειν:ουχ_εχωτουτιφρασαι / ικ

ΜΟΣΧΙ

αλλ'εγωγ'επειθον:ειενδευροδηβαδιζε:ποι ΔΑ.

μ|. . .|μιαρονεισει:τοδειναμοσχωνεγωτωσε 145
 ρ. 1. 1. 4. μ / μ|. .|ρ|σεμεγνον:φλυαρεισπροσμεματονασκληπριδ
 ου|.|μ|. .|. .|ανακουσηστυχονισωσουβουλεται
 μ|.|α|. .|. .|ισεξ|. .|πιαρομη_σταυθ'ωσετυχεν'αλλ'αξιοι
 π|.|ειδεναισ'ακουσα|. .|ταπαρασουγ|. .|νηδια
 |.|εισουδ'ωσπορνιδιοντρισαθλιον 150
 |.|θαισ_λεγεινμοιδετιπαλιν:δο . .|
 |.|οι|.|. νοιμαικαταλελοιπενοικιαν
 |.|υαρ|.|εραστηνειςυτρεισητ|. .|τταρασ
 |.|ρασθε|.|λειπροσεξιεισοιτισ'ανεκοινουτομοι
 |. . .|υτ'|. .|κουσαιπαρε|.|εινον:πουπεδησασκατα . . . 155
 |. .|μεπεριπατει|. . .|εισ_μεπεριπ|. .|ονπ|. .|λυντινα
 αρτωσμενου|. . .|ηθεσ|.|δ|. .|λ|ασπαλιν

ὥς ὀκνηρῶς μοι προσέρχει, Δᾶε. ΔΑ. ναί, μὰ τὸν Δία.
πάνυ γὰρ ἀτόπως· ὥς γὰρ ἐλθὼν εἶπα πρὸς τὴν μητέρα (10)
ὅτι πάρει, “μηκέτι τι τούτων,” φησὶν, οὐδ’ ἀκήκοεν.

* ΜΟ. ἦ ’λάλησας, ὅτε πρὸς αὐτὴν ἐκφοβηθεῖς ἐνθάδε (11) 130
καταπέφενγ’ αὕτη

135

140

ΜΟ. ἀρτίως ἔφησθα ταύτην ἐνθάδ’ ὑποδέξασθ’ ἐμοῦ
ἔνεκα; ΔΑ. τοῦθ’, ὁρᾶς, ἔφην—ναὶ, μνημονεύω. ΜΟ. καὶ δοκεῖ (12)
ἔνεκ’ ἐμοῦ σοι ταῦτα πράττειν; ΔΑ. οὐκ ἔχω τουτὶ φράσαι.
ἀλλ’ ἔγωγ’ ἔπειθον. ΜΟ. εἶεν. δεῦρο δὴ βάδιζε. ΔΑ. ποῖ;

* ΜΟ. μῶν, μιαρὲ, νίσει; ΔΑ. τὸ δεῖνα, Μοσχίων, ἐγὼ τότε— 145

* μιαρὸς εἰμ’ ἔγνων. ΜΟ. φλυαρεῖς πρὸς με. ΔΑ. μὰ τὸν Ἀσκληπίον,

* οὐκ. ἐμοῦ σὺ δ’ ἂν ἀκούσης, τυχὸν ἴσως οὐ βούλεται (13)

150

155

ουκεαισφρονειν|. . . |ορν|.|λουτροποντινα
 κοσμιωστεισωπαρ|. |λθε:|. . . . |ρασε|. |καιμαλα
 εφοδιουχορασμε'χοντα . . .|. . .|.| 160
 δ'εισιωνκ|. . |τιτουτωνουνδ|. |ορθωσ.
 ομολογωνικανσε:μικρουγ'ηρακλεισκαιν. . .
 ανοσειμ'οπ|. |στιγαρτανθ'ωστοτ'ωμηνευκρε. . .
 παλινπεπομφετηνχλαμυδαφερονταμε
 καιτηνσπαθην'ιναϊδωτιποιεικαιλεγω 165
 ελθων'ακαρησδεωδεφασκεινκαταλαβειν
 τονμοιχον|. |νδον'ν'αναπηδηδησαστρεχη
 ειμηγεπαν|. |απασιναντονηλεουν
 κακοδαιμον'ουτωδ|. . |ουγενουδ'ενυπν|
 ιδων'γαροιδ'ωτησπ|. . . |σεπιδημιασ 170
 οξενοσαφικταιχαλεπαταυταπαντελ|
 ταπραγματ'εστι'νητοναπολλωταυτο|
 καιτοκεφαλαιονονδεπωλογιζομαι
 τονδεσποτην|. |νεξαγρονθαιτον|
 ελθηταραχην'πανποησειγαγραφ| 175
 . Σ |. |μεισδ'αφηκαθ|. |εροσυλαθηρια
 |. . . |κατ'ε.οτησθ|. . |σ|. . ασ|
 |. . . .|. |τιοσαρν. . μ|. . . |σθ|. . . .|. |γα|

ηδιοιχεθ'ωστονγειτον'ενθυσδηλαδη
 τονμοιχον'οιμωζεινορασα|. |ημεσμ|. |τα 180
 καιμεγαλα:μαντινοπρα. . . τησ|. .
 τουτονεπιτυγχενειτι:κοψ|. |τηνθυραν:
 ανθρωπεκακοδαιμωντιβουλειτι. . ρε|
 εντευθενειστυχοναλλατι|. . |ν|. .|. .
 απονενοησθεπρογε. . .|. .|. . . ν| 185
 εχεινγυναικαγε. . |εβ|. .|. |τ|. .|. |
 τ.αματεκατακ|. |εισανη.σ: σπ|
 επισκυφαντησοστ. . .|

- ἐφόδι' οὐκ ὀρᾷς μ' ἔχοντα, Μοσχίων, εἰς δ' οἰκίαν 160
 * εἰσιῶν ἐμοί τι τούτων οὖν διόρθωσον ταχύ.
- * ΜΟ. ὁμολογῶ νικᾶν σε. ΔΑ. μικροῦ, γ' Ἡράκλεις, καὶ νῦν δέει (14)
 αὐός εἰμ', οὐκ ἔστι γὰρ ταῦθ', ὥς τότε ὥμην, εὐτρεπῇ.
- ΘΕ. πάλιν πέπομφε τὴν χλαμύδα φέροντα με
 καὶ τὴν σπάθην, ἵν' ἴδω τί ποίει, καὶ λέγω 165
 * ἔλθων. ἀκαρῆς δ' ἔφασκον ἔνδον καταλαβεῖν (15)
 * τὸν μοιχὸν, οὗτος ἵν' ἀναπηδήσας τρέχοι,
 εἰ μή γε παντάπασιν αὐτὸν ἠλέουν
 κακόδαιμον'. οὕτω δῆτα γέγον' οὐδ' ἐνύπνιον. (16)
 * ὁ ξένος' ἰδὼν ἐπὶ τῆς πάροιθ' ἐπιδημίας 170
 * ἔγνωκ' ἀφίκται. χαλεπὰ πάντῃ παντελῶς
 * τὰ πράγματ' ἐστὶ, νῆ τὸν Ἀπόλλω, ταῦτα δὴ.
 καὶ τὸ κεφαλαιον οὐδέπω λογιζομαι
 τὸν δεσπότην. ἂν ἐξ ἄγρου θᾶπτον πάλιν
 ἔλθῃ, ταραχὴν πάντῃ ποήσειτ' ἀφιγμένος. 175
- ΠΟ. ὑμεῖς δ' ἀφήκαθ', ἱερόσυλα θήρια,
 ἀφήκατ' ἕξω τῆς θύρας . . .

ἢ δ' οἷχεθ' ὥς τὸν γείτον' εὐθὺς δηλαδῇ.

180

185

ποτεραννομιζετ' ουκεκεινη|
 ουδ' ανδρεσειναι: μημαδιατο| 190
 οτανδετετραδραχμοντοιου|. . . | λθ|
 ηραδιωσμοιχοσμεθυμ|. ν . η . | . . | ε|
 πραγματας|. | σ' ελεου .|. | τεδν . πε
 .|. . .|. . .|. . | ελθ' αν .|. | αριων: οικει
 |. | ε|. | αρ .|. .|. . . | τουτ' εχειν 195
 ουκ .|. | εν|. . . . | μαιτινας|
 υμων|.|. ασπροτινοιεσθ' ειπεμ|. | ι
 παιζειν|. . .|. κ . ροσκατακρατοσδουστυχ|. | σ
 οικιδιοντ|. | ντ' αυτικ' εξαιρ|. . | ομεν
 οπλιζετονμοιχον: πονη|. . | ναθλιε· 200
 ωσπερπαρημινουσανε .|. .|. νεισπαλαι
 οipαιδεσοιταπελτραυ|. .|. | πρινπτυσα.
 διαρπασονταιπαντακα .|. | ετρωβολουσ
 καλ . ισ: επαιζονσκατοφαγοσει: παλιν
 οικουντες . . χουκ . . ομε|. .|. . οιληψομαι 205
 σαρκαλλ' απαγεσκορακασ|. . . | εισειμ' εγω
 εωσεοικασχ .|. . . . | μυτ . . . ε|. . | ωσιασ
 | ? | ε . μενειπρο|. . . . | σ: οιδωρωνκτισοικακον
 |. .|. σω . συ .|. . | τωνγεγονασ|. . | τιωτατη:
 |. . | τησομαιολεγ' οτιπροσγυναικαποι 210
 |. . .|. . σακα .|. . | πεφευγε: προσγυναικαποι
 |. . . . | σασα . καιγαροιχεθ' ωστηνμυρρην|. | ν
 |. . . . | γειτον . . γωμο|. | γενοσθ' αβουλομαι
 |. . . | εις . οιχεθ' ουτοσμελημ εστιν .|. . | ε
 |. . | ν|. . . | οι|. | νν|. . | νσυβουλειπ| 215
 απ|. . | επε|. . . | ναι .|. . . . | ευδη

|. . . . | σαμ' εξαλλυσιν: ουκεσθ' ηγεμων:

|. . . . | ωνθεωνανθρωπ' απελθ' : απερχομαι:

190

195

ΠΟ.
ΜΟ. κατὰ κράτος τὸ δυστυχὲς
οἰκίδιον τοῦτ' εὐθὺς ἐξαιρήσομεν

200

*ΠΟ.
*ΜΟ. οἱ παῖδες οἱ τὰ πέλτ' ἔχοντες πρὶν πτύσαι
*διαρπάσσονται πάντα, κἂν τετρωβόλους
καλῆς. ΔΑ. ἔπαιζον σκατοφάγος εἶ. (17)

205

. ὅτι πρὸς γυναῖκά ποι
*δείσασα καταπέφενγε. ΜΟ. πρὸς γυναῖκά ποι
*δείσασα; ΘΕ. καὶ γὰρ οἷχεθ' ὥς τὴν Μυρρίνην.

210

215

*ΠΟ. μέλλουσά μ' ἐξόλλυς, ἴθ'. ΑΒ. οὐκ ἔσθ' ἡγεμών. (18)

*ΠΟ. πρὸς τῶν θεῶν, ἀνθρωπ', ἀπελθ'. ΑΒ. ἀπέρχομαι.

| | ἐποιήσιν τι· καὶ γὰρ αβροτόνον
 | | τιπρὸς πολιορκίαν συχρησίμων 220
 | | δὺς' ἀναβαίνειν περικαθῆσαι ποιστρεφεί
 | . . . | καστρεῖν σχυνθῆσ'· μελεῖται τούτων σοι·
 | . . | δέν τι τοῖου τ' ἡν ὡ πολέμων οἰον φάτε
 ὑμῖς το γε γονοσκαί γα μετὴν γυναικασου·
 οἰον λέγεισπαται κε· διαφέρει δε τι 225
 ἐγὼ γα μετὴν νομικαταυτὴν· μηβοα
 τίσεσθ' ὁ δα τίσαυτὴ· παγκαλῶς
 ἡρεσκεσαυτὴ ταχα συννδ' ουκετι
 ἀπελλυθ' ουκατατροπον σου χρωμένου
 αὐτῇ· τι φησ ουκατατροπον του τι μετῶ 230
 παντῶν ἐλὺ πηκασμαλίστει πων· ἐρεῖς
 τοι τ' οἱ δ' ἀκριβῶσσωσθ' ὁ μὲν νυνί ποῖς
 ἀποπληκτονεστι· που φερεῖ γαρ· ἥ τινα
 ἀξῶν αὐτῆς εστ' ἐκεῖν ἡ κυρία
 λοιπον το πεῖθειν τῶ κακῶσ διακειμένῳ 235
 ἐρων τίτ' ἐστιν· ὁ δὲ διεφθαρκῶσε μου
 ἀποντοσαυτὴν ουκαδικεῖ μ' ὥστ' ἐγκαλεῖν
 ἀδικεῖς· ἐκεῖνος ἀνποτ' ἐλθῆσει λογους
 εἰδ' ἐκ βίας εἰδικῆν ὀφλῆσει σου κεχει
 τιμῶριαν γαρ ταδικῆμ | | μαδε 240
 οὐδ' ἀρανν· οὐδ' ἀρανν· ουκοῖ δ' ὅτι
 λεγῶ ματὴν δὴ μητραπληνα γάξομαι
 γλυκερα μεκαταλελοι | . | ἐκαταλελοι πεμε
 γλυκερα παταδικ' ἀλλ' εἰπ | . | ρου τῶσ οἰδοκει
 πρᾶττειν συνήθησῇσθα γαρ καὶ πολλὰ κῖς 245
 λελάκη κασαυτῇ πρῶτερον ἐλθὼν διαλέγου
 πρὲς βενσονικετεύωσε· τὸν τε μοῖδοκεισ / ο ΠΑΤ |
 ὁρᾶσ ποεῖν· δύνασαι δε δὴ πούθε· λέγειν ΠΟΛ |
 πᾶται κε· μετρίως· ἀλλὰ μὴν πᾶται κε δει
 αὐτῇσιν ἡσώτηρια του πράγματος 250
 ἐγὼ γαρ εἰ τι πῶ ποτ' ἡδίκηχ' ὅλωσ

- *ΠΟ. οἶμαί σε ποιήσῃσι τι· καὶ γὰρ, Ἀβρότονον, / *ἰσὸς χάρ,*
 *ἐπιτοασά· τι πρὸς πολιορκίαν χρήσιμον, / *μελ. ορκίαν π. οἶσθ' ὅτι σὺ* ²²⁰
 *προσερεῖς, ἀναβαίνειν, περικαθῆσθαι. ποῖ στρέφει, (19)
 λαικάστρι', ἡσχύνθης; μέλει τούτων τί σοι;
 ΠΑ. οὐδέν τι τοιοῦτ' ἦν, ὦ Πολέμων, οἷον φάτε
 *ὕμεις τὸ γεγονός, ὥς γαμετὴν γυναικά σου — (20)
 ΠΟ. οἷον λέγεις, Πάταικε; διαφέρει δὲ τίς; 225
 ἐγὼ γαμετὴν νενόμικα ταύτην. ΠΑ. μὴ βόα.
 ΠΟ. τίς ἐστ' ὁ δηλώσας; ΠΑ. τίς; αὕτη. ΠΟ. πάννυ καλῶς. (21)
 ΠΑ. ἤρεσκες αὐτῇ τάχα πάρος, νῦν δ' οὐκέτι·
 *ἀπελήλυθεν κατὰ τρόπον οὗ σου χρωμένον
 αὐτῇ. ΠΟ. τί φῆς; οὐ κατὰ τρόπον; τουτί με τῶν 230
 πάντων λελύπηκας μάλιστα' εἰπών. ΠΑ. ἐρᾷς·
 τοῦτ' οἶδ' ἀκριβῶς· ὥσθ' ὃ μὲν νυνὶ ποεῖς
 ἀπόπληκτόν ἐστι. ποῖ φέροι γὰρ ἢ τίνα
 ἄξων; ἐαυτῆς ἐστ' ἐκείνη κυρία.
 λοιπὸν τὸ πείθειν τῷ κακῶς διακειμένῳ 235
 ἐρῶντί τ' ἐστίν. ΠΟ. ὁ δὲ διεφθαρκῶς ἐμοῦ
 ἀπόντος αὐτὴν οὐκ ἀδικεῖ μ'; ΠΑ. ὥστ' ἐγκαλεῖν
 ἀδικεῖ σ' ἐκείνος, ἄν ποτ' ἔλθῃς εἰς λόγους·
 εἰ δ' ἐκβιάσει, δίκην ὀφλήσεις. οὐκ ἔχει
 *τιμωρίαν γὰρ τὰ δίκημ' ἔγκλημα δέ· 240
 οὐδ' ἄρα νῦν — ΠΟ. οὐδ' ἄρα νῦν — οὐκ οἶδ' ὅ τι
 λέγω, μὰ τὴν Δήμητρα, πλὴν ἀπάγχομαι.
 Γλυκέρα με καταλέλοιπε. καταλέλοιπέ με
 Γλυκέρα, Πάταικε, ἀλλ' εἵπερ οὕτω σοι δοκεῖ
 πράττειν· συνήθης ἦσθα γὰρ καὶ πολλάκις 245
 λελάκηκας αὐτῇ· πρότερον ἔλθων διαλέγου.
 πρέσβευσον, ἱκετεύω σε. ΠΑ. τοῦτό μοι δοκεῖ,
 ὁρᾷς, ποεῖν. ΠΟ. δύνασαι δὲ δήπουθεν λέγειν,
 Πάταικε; ΠΑ. μετρίως. ΠΟ. ἀλλὰ μὴν, Πάταικε, δεῖ·
 αὕτη 'στὶν ἡ σωτηρία τοῦ πράγματος. 250
 ἐγὼ γὰρ εἴ τι πάποτ' ἠδίκηκ' ὅλως —

- εἰμηδιατελωνπανταφιλοτιμούμεν|
 τουκοσμοναυτησειθεωρήσαις . . .|
 ἔχει:θεώρησονπάταικεπρο|
 μαλλονμελεήσεις:ωπάρ.| 255
 ενδύμαθ'οἴοιαδεφαινεθ'ηνικ'α|
 λάβητιτουτωνουγαρεωρακενεπ|
 ΠΑΤ| ἔγωσ':καίγαρτομεγεθοσδηπουθενε|
 2/ αξιονιδεινῶλλατιφερωννυεισμεσον
 τομεγεθοσεμβροντητοσῦπεραλλωνλαλω:
 260
 ματονονδ'ονδ'έν:ουγαρλλαδειπαταικεσε
 ιδεινβαδιζεδεῦρο:παράσ'εισερχομαι:
 ουκεισφθερεθεισθεθαττονυμεισεκποδῶ
 λόγχασεχοντεσεκπεπηδηκασιμοι
 ουκανδύναιτοδ'ανεξελειννοστιάν 265
 χελιδόνωνοιοιπαρεῖσ'οι:βασκανοι
 αλλαξενουσφησ'ειχονεισιδ'οιξενοι
 οιπεριβοητοισωσιασεισουτοσι·
 πολλωνγεγονοτων|. |ενωνκατατονχρονο
 τοννυφοραγαργεγονετουτοννυκαλη 270
 εναπασιτοισελλησι·διοτιδηποτε
 ουδενανομιζωτωντοσουτωναθλιον
 ανθρωπονουτωσωσεμαντονζηνεγω
 ωσγαρταχ|. |στ'εισηλθονουδενωναι
 ειωθ'|. |ποιου|. |ουδεπρόστηνημητερα 275
 εισηλθ|. |νουτωνενδονεκαλεσ'ουδεν
 προσεμαντοναλλ'εισοικοντινελθωνεκποδῶ
 ενταυθακ|. |τεκ|. |ιμηνσυνεστηκωσπανυ
 τονδαονεισπεμπωδεδηλωσονθ'οτι
 ηκωτοσουτοναυτοπροστηνημητερα 280
 αυτοσμενοννυμικροντιφροντισασεμον
 ἱριστοναυτοισκαταλαβωνπαρακειμενον
 εγεμιξεναντονενδετουτωχρονω
 κατακειμενοσπροσεμαντονελεγον·αυτικα
 προσεισινημητηραγγελουσαμοι 285
 παρατησερωμενησεφοισανφησιμοι

εἰ μὴ διατελῶ πάντα φιλοτιμούμενος——

τὸν κόσμον αὐτῆς εἰ θεωρήσῃς τίνα

*ἔχει. θεώρησον, Πάταικε, πρὸς ἔμ' ἰὼν·

*μᾶλλον ἐλεήσεις σὺ με γὰρ αὐτὸν εἰσιδών.

255

*ἐνδύμαθ' οἶ· οἷα δ' ἐφαίνεθ' ἡνίκ' ἄν

*λάβοι τι τούτων· σὺ γὰρ ἑορακέναι σ' ἐρεῖς. (22)

ΠΑ. ἔγωγε. ΠΟ. καὶ γὰρ τὸ μέγεθος δῆπουθεν ἦν

ἄξιον ἰδεῖν. ἀλλὰ τί φέρω νῦν εἰς μέσον

τὸ μέγεθος; ἐμβρόντητος ὑπὲρ ἄλλων λαλῶ.

260

ΠΑ. μὰ τὸν Δι', οὐδὲ γὰρ σὺ. ΠΟ. δεῖ δέ, Πάταικέ, σε

ἰδεῖν. βάδιζε δεῦρο. ΠΑ. παρὰ σ' εἰσέρχομαι.

ΜΟ. οὐκ ἐκφθερεῖσθε θάττον ὑμεῖς ἐκποδών;

λόγχας ἔχοντες ἐκπεπηδήκασί μοι,

οὐκ ἂν δύναιντο δ' ἐξελεῖν νεοττίαν

265

χελιδόνων οἷοι πάρεισ' οἱ βάσκανοι.

ἀλλὰ ξένους, φησ', εἶχον. εἰσὶ δ' οἱ ξένοι

οἱ περιβόητοι Σωσίας εἷς οὗτοςί.

[πολλῶν γεγονότων τῶν ξένων κατὰ τὸν χρόνον (23)

τὸν νῦν· φόρα γὰρ γέγονε τούτου νῦν καλῇ

270

ἐν ἅπασι τοῖς Ἑλλήσι δι' ὃ τι δὴ ποτε.]

οὐδένα νομίζω τῶν τοσούτων ἄθλιον

ἀνθρώπων οὕτως ὥς ἐμαυτὸν ζῆν ἐγώ.

ὥς γὰρ τάχιστ' εἰσῆλθον οὐδὲν ὦν ἀεὶ

εἴωθ' ἐποιοῦν, οὐδὲ πρὸς τὴν μητέρα

275

εἰσῆλθον, οὐ τῶν ἔνδον ἐκάλεσ' οὐδένα

*πρὸς ἐμαυτὸν, εἰς οἶκον δέ τιν' ἐλθὼν, ἐκποδὼν

ἐνταῦθα κατεκείμεν συνεστηκὼς πάνν.

τὸν Δᾶον εἰσπέμπω δὲ δηλώσονθ' ὅτι

ἦκω, τοσοῦτον αὐτὸ, πρὸς τὴν μητέρα.

280

αὐτὸς μὲν οὖν, μικρόν τι φροντίσας ἐμοῦ,

ἄριστον αὐτοῖς καταλαβὼν παρακείμενον

ἐγεμίζεν αὐτὸν· ἐν δὲ τούτῳ τῷ χρόνῳ

κατακείμενος πρὸς ἐμαυτὸν ἔλεγον· αὐτίκα

πρόσεισιν ἢ μήτηρ ἀπαγγελοῦσά μοι

285

παρὰ τῆς ἐρωμένης ἐφ' οἷς ἂν ᾖησί μοι

εισταυτονελθειναντοσεμελεγωνλογον

. . | | λ α . |
 τουμουπατροσκαμητροσε . |
 αειπαρεμαντηταυτακαιτηρ | . . . | ιουν 290
 βουλει:κομισασθαι . | αυτ' | | . ωκασσ' |
 κομιδητονανθρωπον·τιβουλε | . | φιλτατη
 διασουγενεσθωτουτομ | . . . | ραχο | . | σεται
 τουτογελοιοναλλ' ὕπερπαντων | | χρην
 | . . . | . σ'·εγωδαγαμ'αριστ'·ουτωσεχεισ ΠΑΤ | 295
 | | εραπαινωνοιδεταυτ'οπο | . | στισοι·
 | | σοιδε:καλεσατωτηνδωριδα
 | | σ:αλλ'ομωσγλυκεραπροστωνθεω
 | | . | 'εφοισυννιλογοςδεγωλεγω·
 | | . . . | ωκεκτημενη: , ΔΩΡ | 300
 | | οιοντοκακον:εξενεγκεμοι
 | | 'εξωδωριτηνταποικιλε / α
 | | ηδι·ηνδεδωκασοι
 | | διεισαθλια:πεπονθατι ΠΑΤ |
 | | νσωτηρ | | νυ 305
 | | πραγμ'ουδεινηκ |

| | ητερ'αντουφ . | . | ε .
 | | ταφυγουσεδυναμην·ουσκοπεισ
 | . | αμελ | . . | γυναικακατεμεγαρπαιν
 | . | ονου | . . . | αουτουτ'εταιρανδ'ιναμ'εχη 310
 ειτ'ουλαθειντουτουσανεσπενδονταλαν·
 αυτοσ | . | εκεινοσαλλ'ιταμωσεισταυτομε
 τωπατρικατεστησ·ειλομηνδ'ουτωσεγ |
 αφρονωσεχεινεχθραντεπρα . |
 ὕμινθ' ὕπονοιανκυταλιπειν | 315
 ηνεξα | . | ειψαισουκετ'ουδ'αισχ |
 παταικεκαισυταυτασυμπεπ |

εἰς ταῦτόν ἐλθεῖν αὐτὸς ἐς ἐμὲ λέγων λόγον. (24)

- ΓΛ. τοῦμοῦ πατρὸς καὶ μητρὸς, ἐκέλευσε δ' ἔχειν
 αἰὲ παρ' ἐμαυτῇ ταῦτα καὶ τηρεῖν. τί οὖν 290
 βούλει κομίσασθαι ταῦτ' ; ἐπέγνωκας σαφῶς
 κομιδῇ τὸν ἄνθρωπον. τί βούλει; ΠΑ. φιλτάτη,
 διὰ σοῦ γενέσθω τοῦτό μοι. ΓΛ. πραχθήσεται
 *τοῦτό γε· γέλοιον. ἀλλ' ὑπὲρ πάντας σε χρῆ (25)
 *ἔχειν, ἐγῶδα τᾶμ'. ἄρισθ' οὕτως ἔχεις. 295
 *ΠΑ. μὴν τίς θεραπαινῶν οἶδε ταῦθ' ὅπου 'στί σοι; (26)
 *ΓΛ. ἡ Δωρίς οἶδε. καλεσάτω τὴν Δωρίδα
 *ἐμοί τις. ΠΑ. ἀλλ' ὅμως, Γλυκέρα, πρὸς τῶν θεῶν
 *μηδὲ ἐν ἐφ' οἷς νυνὶ λόγος ἐσθ' ὅτῳ λέγε——
 *ΔΩ. πάρεϊμ', ἰδοῦ. τί ἐστίν, ὦ κεκτημένη; 300
 *ΠΑ. εἰδυῖ' ὅποιον τὸ κακόν. ΓΛ. ἐξένεγκε μοι
 *τὴν κοιτίδ' ἔξω, Δωρί, τὴν τὰ ποικίλα
 *ἔχουσιν ἱματίδι, ἣν δέδωκά σοι
 τηρεῖν. τί μέλλεις, ἀθλία; ΠΑ. πέπονθά τι
 νῆ τὸν Δία τὸν σωτῆρα—— 305

- ΓΛ. ἐταῖραν δ' ἵνα μ' ἔχη (27) 310
 *εἴτ' οὐ λαθεῖν τοῦτό σ' ἂν ἐγὼ 'σπευδον, τάλαν,
 αὐτὸς δ' ἐκείνος. ἀλλ' ἱταμῶς εἰς ταῦτό με
 τῷ πατρὶ κατέστησ'· εἰλόμην δ' οὕτως ἐγὼ
 *ἀφρόνως ἔχειν ἐχθρὰν τε πράξιν συμποεῖν,
 *ὑμῖν θ' ὑπόνοιαν καταλιπεῖν δυσέκλυτον, 315
 *ἣν ἐξαλείψαι σ' οὐκετ' οὐδ' αἰσχρὸς ἂν ἐνῆν.
 *Πάταικε, καὶ σὺ ταῦτα συμπεπεισμένος

ηλθεστοιαντηνθ^ϋ·|·|ελαβεσ|
 μηδη|·|ενοιτ'ωζευπολυ|
 δειξαισαληθωσοντ'εγω| 320
 αλλ'απιθιμηθενηττον|
 ὑβριζετωτολοιπον:ου|
 γεγ|·|νετοδεινον:ανος|
 ο|· . . . |ονθεραπαβαιαν|

ινεμαντοναποπνιξαιμι:μηδη| 325
 αλλατι|·|υησδωρι'πωσβιω|
 οτρισκακοδαιμωνχωρισω|
 απεισινωσσε:προσθεων:οι|
 εανπροθυμηθησακ|· . |ωσ|
 ουκενλιπορμ'ανουθενενυτον| 330

υπερευλεγεισ:βαδιζε^ε:γωσ'ελ|
 αυριοναφησωδωρι:αλλοδε|
 ακουσον:εισεληλυθ:οιμοι|
 ωσκ|·|τακρατοσμειληφασε|
 αδελφονουχιμοιχον:οδ| 335
 καιζηλοτυποσανθ|·|ωποσ:α|
 ευθυσεπαρωνουν τοιγαρου|
 καλωσποων:τιεστιδωριφιλ|

εξερχ 340
 δωρισ
 αγαθα:πορευσεθωσσε:κατεγελ|
 ματηναφροδ|·|τηναλλενεδυετ|
 οπατηρεπεξ|· . |αζεχρηνσευνυπα|
 ευαγγελιατω|·|γεγονοτωνποθ|
 |· . . . |εκ|· . |νησευτυχηκνησ|
 νητονδια:ορθωσγαρλεγεισοδ|

μαγειροσεινδονεστι:τηνυνθ| 345

ω
 δ
 κανουνδεπον:καιταλλαδει:[σ]κα|
 υστερονεναξετ'αλλατατηνσφ|
 μαλλονδεκαγωσσεφανοαποβω|
 αφελωνεπιθεσθαιβουλομα|·|πιθα|

* ἦλθες, τοιαύτην θ' ὑπέλαβες γυναικὰ με

320

* ΠΟ. ἴν' ἐμαντὸν ἀποπνίξαιμι. ΔΩ. μὴ δὴ τοῦτό γε. 325

* ΠΟ. ἀλλὰ τί ποίησω, Δωρί; πῶς βιώσομαι

* ὁ τρισκακοδαίμων χωρὶς ὧν τῆς φιλτάτης

* ΔΩ. ἄπεισιν ὧς σε. ΠΟ. πρὸς θεῶν, οἷον λέγεις;

* ΔΩ. ἐὰν προθυμηθῇς ἀκακῶς τοῦνθένδ' ἔχειν.

* ΠΟ. οὐκ ἐνλίποίμ' ἂν οὐθέν. εὖ τοῦτ' ἴσθ', ἐπεὶ 330

* ὑπέρειν λέγεις. βάδιξ'· ἐγὼ σ' ἐλευθέρων

* αὔριον ἀφήσω, Δωρί, δῆ. ἀλλ' ὁ δεῖ λέγειν

* ἄκουσον. εἰσελήλυθ'. οἴμοι. θυμὲ, φεῦ,

* ὡς κατὰ κράτος μ' εἴληφας. ἐδέχεθ' ἦδε δὴ

* ἀδελφὸν, οὐχὶ μοιχόν· ὁ δ' ἀλάστωρ ἐγὼ (28) 335

* καὶ ζηλότυπος ἄνθρωπος· ἀλλ' οὐδ' ἐρόμενος·

* εὐθὺς ἐπαρφύνομιν, τοιγαροῦν ἀπάγχομαι

* καλῶς ποῶν. τί ἐστί, Δωρί φιλτάτη;

* ΔΩ. ἀγαθὰ πορεύεθ' ὧς σέ. ΠΟ. κατεγελᾷς σύ μου. *ja*

* ΔΩ. μὰ τὴν Ἀφροδίτην· ἀλλ' ἐνεδύετο στολὴν· 340

* ὁ πατήρ ἐπεξήταξ'. ἐχρῆν σε νῦν ταχὺ,

* εὐαγγέλια τῶν γεγονότων, πόθεν ἦν λαβὼν,

* θύειν, ἐκείνης εὐτυχηκυίας ποτέ.

* ΠΟ. νῆ τὸν Δί', ὀρθῶς γὰρ λέγεις ὁ δεῖ ποεῖν·

* μάγειρος ἔνδον ἐστί, τὴν ἦν θυέτω. 345

* ΔΩ. κανοῦν δὲ ποῦ καὶ τᾷλλ' ἃ δεῖ; ΠΟ. κανοῦν μὲν οὔν

* ὕστερον ἐνάρξεται· ἀλλὰ ταύτην σφαττέτω.

* ΠΟ. μᾶλλον δὲ καγὼ στέφανον ἀπὸ βωμοῦ πόθεν

* ἀφελὼν ἐπιθέσθαι βούλομαι. ΔΩ. πιθανώτερος

	πολλω ^ν φανειγουν ^{ησ} ·αγετε . . . ξ	350
	καιμνημελλε ^ν ξιεναιδ	
	αυτοσ ^{εισερχ.} ·τιγαρπαθητισ ^ω τα	
	ε ακοντοσε . ^ν [.]θ . ραν	
	εισειμικαυτησ . μποησουσ'	
	πανυσουφιλωτο . υνδιαλλαχ	355
	οτεντυχηκασ ^ο ·τοτεδε αιτηνδι	
	τεκμηριοντουτεστ ηνοστρ	
	αλ αλειτωτισα ναυτ	
λε ^μ	ε λλ'εθυον . περευ	
	 αρευρηκ . ιανουσ	360
	π . . . με . . σ ^{παταικ} ·ορθωσγαρλεγεισ	
	. ελλωλεγεινακουε ^τ ·ταυτηνγν	
	παιδωνεπαροτωισοιδιδωμι ^λ	
	καιπροικατριαταλानτα ^κ ·καικαλω	
	τολοιπονεπιλαθουστρατιωτησ	365
	προπετ ^ε [ω]σποιησησμ . δεν	
πολ ^ε	απολλονοσκαινναπ . λωλαπα	
	παλιντιπραξωπροπετ . σουδεμ	
	γλυκεραι ^ε ·διαλλαγηθιφιλτατημο	
. . . κ ^ε	νυνμενγαρημινγεγονεναρχη	370
	αγαθων ^ε ·τοσονπαροινον ^κ ·ορθω	
	διατουτουσυγγνωμηστετυχηκα	
	συνθυεδηπαταικε ^ε ·ετερουσζη ^κ	
	εστινγαμονσμοιτωγαρνωλαμβα	
	τηντουφιλεινουθυγατερ ^ε ·ωγη	375

- * πολλῶ φανείης ἄν. ΠΟ. ἄγε μοῦξω τὴν φίλην. (29) 350
- * ΔΩ. καὶ μὴν ἔμελλεν ἐξιέναι δὴ χῶ πατήρ.
- * ΠΟ. αὐτός ; τί γὰρ πάθῃ τις ; ΔΩ. ὦ τάλαν, τί δρᾶς ;
- * τοῦθ' οὐχ ἐκόντος σου ὅστιν ; ἦν, θύρα ψοφεῖ (30)
- * εἴσειμι καὶ τὴ συμποήσουσ' εἴ τι δεῖ.
- * ΠΑ. πάνυ σου φιλῶ τὸ νῦν, “ διαλλαχθήσομαι.” 355
- * ὅτ' ἐντύχηκας τότε διαλῦσαι τὴν δίκην
- * τεκμήριον τοῦτ' ἐστὶν Ἑλληνος τρόπου.
- * ἀλλ' ἐκκαλείτω τις δραμὼν αὐτὸν τάχυν.
- * ΠΟ. ἐξέρχομ' ἀλλ' ἔθυσον ὑπὲρ εὐπραξίας,
- * Γλυκέραν γὰρ εὐρηκυῖαν οὐς οὐκ ἤλπισεν 360
- * πυθόμενος. ΠΑ. ὀρθῶς γὰρ λέγεις, ἃ δὲ νῦν ἐγὼ
- * μέλλω λέγειν, ἄκουε. ταύτην γνησίῳν
- * παίδων ἐπ' ἀρότῳ σοι δίδωμι. ΠΟ. λαμβάνω.
- * ΠΑ. καὶ προῖκα τρία τάλαντα. ΠΟ. καὶ καλῶς ἔχει.
- * ΠΑ. τὸ λοιπὸν ἐπιλάθου στρατιώτης ὦν, ὅπως 365
- * προπετές ποιήσεις μηδὲ ἐν τοῖς σοῖς φίλοις.
- * ΠΟ. Ἄπολλον, ὅς καὶ νῦν ἀπόλωλα παρ' ὀλίγον,
- * πάλιν τι πράξω προπετές ; οὐ δ' ἐμήν γε δὴ
- * Γλυκέραν. διαλλάχθητι, φιλτάτη, μόνον.
- * ΓΛ. νῦν μὲν γὰρ ἡμῖν γέγονεν ἀρχὴ πραγμάτων 370
- * ἀγαθῶν τὸ σὸν πάροινον. ΠΟ. ὀρθῶς, φιλτάτη.
- * ΓΛ. διὰ τοῦτο συγγνώμης τετύχηκας ἐξ ἐμοῦ.
- * ΠΟ. σύνθυσε δὴ, Πάταιχ'. ΠΑ. ἐτέρους ζητητέον
- * ἐστὶν γάμους μοι· τῷ γὰρ ὑφ' λαμβάνω
- * τὴν τοῦ Φιλίνου θυγατέρ'. ΠΟ. ὦ γῆ καὶ θεοί, 375

THE WOMAN OF SAMOS.

οστ|

ημαι|

λαβωνεπαγα|

ωσγαρταχιστ'εισηλθονυπερεσπουδακωσ
τατουγαμουπραττεινφρασαστοπραγμ'απλωσ
τοισενδονεκελευσ'ευτρεπιζεινπανθ'αδει
καθαραποινεπτετεινεναρχεσθαι·κανουν·
εγιγνετ'αμελειπανθ'ετοιμωστοδεταχος

5

τωνπραττομενωνταραχηντιν'αυτοισενεποι
οπερεικοσεπικλινησμενερριπτ'ευθυσεκποδων
τοπαιδιονκεκραγοσιδ'εβωωναμα

10

αλευρ'υδωρελαιοναποδοσανθρακασ
καυτοσδιδουστουτωντικαισυλλαμβανων
|. . . .|ταμειονετυχονεισελθων·οθεν
πλειωπροα|. |ρωνκαιεισοπουμενοσεσω

15

ουκευθυσεξηλθονκαθονδ'ηνχρονονεγω
ενταυθακατεβαιν'αφυπερωντισγυνη|

ανωθενειστουμπροσθεντουταμειου
οικηματογχανειγαριστεων'ιστεωντισων
ωσθητηαναβασισεστιδιατουτουτοτε

20

ταμειονημιντουδεμοσχιωνοσην
τιτθητισαυτηπρεσβυτεραγεγονυ'εμη
θεραπαιν'ελευθεραδεννυδουσαδε
τοπαιδιονκεκραγοσημελημενον

εμετ'ουδενειδυ'ενδονοντ'ενασφαλει
ειναινομισασατουλαλεινπροσερχεται
καιταυταδητακοιναφιλτατοντεκνον
ειπουσακαιμεγαλονημαμμηδεπου
εφιλησεπεριηγενωσδ'επαυσατο

25

κλαονπροσαυτηνησ|. |νωταλαιν'εγω
πρωνητοιουτονονταμοσχιωνεγ|
αυτονετιθηνουμενηναγαπωσανυνδ'|
παιδιονκεκινουγεγον . .|. .|ληκαιτο|

30

ὥς γὰρ τάχιστ' εἰσῆλθον, ὑπερεσπουδακῶς (1)
 τὰ τοῦ γάμου πράττειν, φράσας τὸ πρᾶγμ' ἀπλῶς, 5
 τοῖς ἔνδον ἐκέλευσ' εὐτρεπίζειν πάνθ' ἃ δεῖ,
 καθαρὰ ποεῖν, πέττειν, ἐνάρχεσθαι κανοῦν.
 ἐγίγνετ' ἀμέλει πάνθ' ἐτοίμως, τὸ δὲ τάχος
 τῶν πραττομένων ταραχήν τιν' αὐτοῖς ἐνεποιεῖ,
 * ὅπερ εἰκός. ἐπὶ κλίνης μὲν ἔρριπτ' ἐκποδῶν 10
 * τὸ παιδίον εὐθὺ κεκραγός, οἱ δ' ἐβόων ἄμα·
 ἄλλερ', ὕδωρ, ἔλαιον ἀπόδος, ἄνθρακας.
 καὐτὸς, διδοὺς τούτων τι καὶ συλλαμβάνων,
 εἰς τὸ ταμιεῖον ἔτυχον εἰσελθὼν, ὅθεν
 * πλείω προαιρῶν καὶ σκοπούμενος εὐθὺς οὐκ (2) 15
 * ἐξῆλθον ἕξω. κατὰ δ' ὃν ἦν ἐγὼ χρόνον
 ἐνταῦθα κατέβαιν' ἀφ' ὑπερφόνις γυνή
 * ἄνωθε· καὶ γὰρ τοῦ ταμιείου τυγχάνει
 * οἴκημ' ὃν εἰς τοῦμπροσθεν, ἰστέων τις οὔν, 20
 ὥσθ' ἢ τ' ἀνάβασις ἐστὶ διὰ τούτου τό τε
 ταμιεῖον ἡμῖν· τοῦ δὲ Μοσχίωνος ἦν
 τίτιθ τις αὐτῇ πρεσβυτέρα, γεγονυῖ' ἐμὴ
 θεράπαιν', ἐλευθέρα δὲ νῦν· ἰδοῦσα δὲ
 τὸ παιδίον κεκραγὸς ἡμελημένον,
 ἐμέ τ' οὐδὲν εἰδὺν' ἔνδον ὄντ', ἐν ἀσφαλεῖ 25
 εἶναι νομίσασα τοῦ λαλεῖν, προσέρχεται,
 καὶ ταῦτα διὰ τὰ κοινά· φιλτατον τέκνον,
 εἰποῦσα, καί· μέγ' ἀγαθόν, ἡ μάμμη δὲ ποῦ;
 ἐφίλησε, περιήνεγκεν· ὥς δ' ἐπαύσατο
 κλᾶον, πρὸς αὐτὴν φησιν· ὦ τάλαιν' ἐγώ, 30
 πρῶγην τοιοῦτον ὄντα Μοσχίων' ἐγὼ
 αὐτὸν ἐτιθηνούμην ἀγαπῶσα, νῦν δ', ὅτε
 παιδίον ἐκείνου γέγονε . . .

| α·και
 | . ε·ναι 35
 | αι·θερα·παι·νι·δι·ω·τι·νι
 ε·ξ·ω·θ·ε·ν·ει·σ·τ·ρ·ε·χ·ον·τι·λ·ου·σα·τ'·ω·τα·λαν
 το·παι·δι·ον·φ·η·σιν·τι·του·τ'·εν·τοι·σ·γα·μο·ι·σ
 το·ι·σ·το·υ·πα·τρο·σ·το·υ·μικ·ρο·νου·θε·ρα·πε·νε·τε
 ευ·θυ·σ·δ'·ε·κει·νη·δυ·σ·μο·ρ'·η·λι·κ·ον·λα·λει·σ 40
 φ·η·σ'·εν·δο·νε·στι·να·υ·το·σ·ου·νη·που·γε·που
 εν·τω·τα·μει·ω·και·πα·ρε·ξ·η·λλα·ξε·τι
 αυ·τη·κα·λει·τι·τ·η·θη·σε·και·βα·δι·ζε·και
 σ·π·ευ·δ'·ου·κα·κη·ο'·ου·δε·νε·υ·τυ·χε·σ·τα·τα
 ει·που·σ'·ε·κει·νη·δ'·η·τα·λαι·να·τη·σε·μη·σ 45
 λα·λια·σα·πη·λ·θεν·ε·κ·πο·δ·ων·ου·κοι·δ'·|
 κ·ω·γ·ω·π·ρο·η·λ·θ·ον·το·υ·το·νο·ν·πε·ρε·ν·θα·δε
 τρο·πο·να·ρ·τι·ω·σε·ξ·η·λ·θ·ον·η·σ·υ·χη·παν·υ
 ω·σ·ου·τ'·α·κου·σα·σ·ου·δε·ν·ου·τ'·η·σ·θη·με·νο·σ
 αυ·τη·ν·δ'·ε·χ·ου·σαν·α·υ·το·τη·ν·σα·μει·νο·ρω 50
 ε·ξ·ω·δι·δου·σαν·τι·τ·η·θι·ον·πα·ρι·ω·να·μα
 ω·σ·θ'·ο·τι·με·νε·σ·τι·του·το·α·υ·τη·σ·γ·νω·ρι·μο·ν
 ει·ναι·πα·τρο·σ·δ'·ο·του·πο·τ'·ε·στι·ν'·ει·τ'·ε·μοι·
 ει·τ'·ου·λε·γω·δ'·αν·δ·ρε·σ·π·ρο·συ·μα·σ·του·τ'·ε·γω
 ου·θ'·υ·πο·νο·ω·το·π·ρα·γμα·δ'·ει·σ·με·σ·ον·φε·ρω 55
 α·τ'·α·κη·κο'·α·υ·το·σ·ου·κα·γα·να·κ·τω·ν·ου·δε·πω
 σ·υ·νοι·δα·γα·ρ·τω·μει·ρα·κι·ων·η·του·σ·θ·ε·ου·σ
 και·κο·σ·μι·ω·το·ν·π·ρο·τε·ρο·νον·τι·χ·ρο·νο·ναι·
 και·πε·ρι·ε·μ'·ω·σ·ε·νε·σ·τι·ν·ε·υ·σε·βε·σ·τα·τω
 πα·λι·ν·δ'·ε·πει·δα·νη·ν·λε·γου·σαν·κα·τα·μα·θω 60
 τι·τ·η·ν·ε·κει·ν·|.·|·υ·π·ρω·το·νου·σαν·ει·τ'·ε·μου
 λα·θ·ρα·λε·γου·|.·|·ν·ει·τ'·α·πο·β·λε·ψ·ω·πα·λι·ν
 ει·σ·τη·να·γα·πω·σαν·α·υ·το·και·βε·βια·σ·με·νη
 |·|.·|·μ·ου·τ·ρε·φε·|.·|.·|·α·κο·ν·το·σε·ξε·σ·τη·χ'·ολ·ω·σ

α·λλ'·ει·σ·κα·λο·ν·γα·ρ·το·υ·το·ν·ε·ξι·ον·θ'·ο·ρω 65
 το·ν·πα·ρ·με·νο·ν·|.·|·κ·η·σ·|.·|.·|.·|.·|.·|.·|·τ·ε·ον
 α·υ·το·ν·πα·ρα·γα·γει·νε·σ·τι·ν·ου·|

35

. θεραπεινιδίῳ τινὶ

*ἔξωθεν εἰστρέχοντι· λούσατε, τάλανες, (3)

τὸ παιδίον, φησὶν· τί τοῦτ' ; ἐν τοῖς γάμοις

τοῖς τοῦ πατρὸς τὸν μικρὸν οὐ θεραπεύετε ;

εὐθύς δ' ἐκείνη, δύσμορ', ἡλίκον λαλεῖς, 40

φήσ'· ἔνδον ἐστὶν αὐτός. οὐ δῆπου γε· ποῦ ;

ἐν τῷ ταμείῳ. καὶ παρεξήλλαξέ τι·

*αὐτὴ καλεῖ, τίτθη, σε, φησὶ, βάδιζε καὶ

σπεῦδ'. οὐκ ἀκήκο' οὐδέν. εὐτυχέστατα.

εἰποῦς' ἐκείνη δ'· ἡ τάλαινα τῆς ἐμῆς 45

λαλιᾶς· ἀπῆλθεν ἐκποδὼν οὐκ οἶδ' ὅποι.

καὶ γὰρ προῆλθον τούτον ὄνπερ ἐνθάδε

τρόπον ἀρτίως εἰσῆλθον, ἡσυχῇ πάνν.

ὥς οὐκ ἀκούσας οὐδὲν οὐδ' ἡσθημένος.

αὐτὴν δ' ἔχουσαν αὐτὸ τὴν Σαμίαν ὀρώ 50

ἔξω διδοῦσαν τίτθιον παριῶν ἅμα·

*ὥσθ' ὅτι μὲν ἐστι τοῦθ' ἑαυτῆς γνώριμον

εἶναι, πατρὸς δ' ὅτου ποτ' ἐστίν, εἴτ' ἐμοῦ

εἴτ' — οὐ λέγω δ', ἄνδρες, πρὸς ὑμᾶς τοῦτ' ἐγώ,

οὔθ' ὑπονοῶ, τὸ πρᾶγμα δ' εἰς μέσον φέρω, 55

ἃ τ' ἀκήκο' αὐτὸς, οὐκ ἀγανακτῶν οὐδέπω.

σύνοιδα γὰρ τῷ μεираκίῳ, νῆ τοὺς θεούς,

καὶ κῶσμίῳ τὸν πρότερον ὄντα χράνον ἀεὶ,

καὶ περὶ ἔμ', ὥς ἔνεστιν, εὐσεβεστάτῳ.

πάλιν δ', ἐπειδὴν τὴν λέγουσαν καταμάθω 60

τίτθην ἐκείνου πρῶτον οὔσαν, εἴτ' ἐμοῦ

λάβρα λέγουσαν, εἴτ' ἀποβλέψω πάλιν

εἰς τὴν ἀγαπῶσαν αὐτὸ καὶ βεβιασμένην

ἐμοῦ τρέφειν ἄκοντος ἐξέστηχ' ὅλως.

*ἀλλ' εἰς καλὸν γὰρ τὸν μάγειρον ἄγονθ' ὀρώ (4) 65

*τὸν Παρμένοντ' ἐκ τῆς ἀγορᾶς· ἐατέον

*αὐτὸν παραγαγεῖν, πρίν γε τουτονὶ καλεῖν.

μαγειρ' ἐτ' ἐ ουκοιδασυ
 εφοτιμαχαιρασπεριφ' ἱκανοσγαρει
 λαλωνκατακοψαιπανταπ' ἐθ 70
 ἰδιωτ'· ἐγω· δοκει γεμ' υσ
 ειπ' . . . νθανομαιποσα ασμελλετ'
 πο' . . . ιν' ποσα . . . ναικεσε' . . . σ' . . . πηνικα
 εσταιτοδειπνον· ειδησειπροσλαβειν
 τραπεζοποιον· εικεραμοσεστ' ενδοθεν 75
 ὑμιν' . . . ανος· ειτουπτανιονκαταστεγον
 ειταλλ' υπαρχειπαντα· κατακοπτεισγεμε
 ειλανθανεισε' . . . λτατ'· εισπερικομματα
 ουχωσετυχεν· οιμωζε· καισυτουτογε
 πα' . . . τοσενεκ' αλλαπαραγετ'· εισω· παρμενων· 80
 εμετισκαλει· ναιχι· χαιρεδεσποτα
 την αταθεισηκεδευρ'· αγαθητυχη
 του δενωσεγωμαιλανθανει·
 το' ραττομενονεργον· εστιγαρ
 π' . . . ριεργοσειτισαλλοσ· αλλα . . . θυραν 85
 προῶνπεπληχε· διαγεχρυσιπανθοσαν
 ομαγειροσαιτητηνδεγραυνφυλαττετε
 αποτωνκεραμιωνπροσθεωντιδειποιεν
 δεσποτα· τιδειποιενδευρ' αποτη ρασ
 ετιμικρον· ην· ακουεδεινυνπ' . . . ρ' | 90
 εγωσεμαστιγουνματουσδωδεκαθ'
 ουβουλομαιδιαπολλα· μαστιγουν'
 πεποηκα· συγκρυπτειστιπροσ' . . . η'
 εγωματονδιοινσυνοματοναπ'
 ματονδιατονσωτηραματονα | 95
 παυμηδενομν' ουγαρεικαζ' . . . ισ'
 ημηποτ' αρ· ουτοσβλεπεδευρ'· εδα (1 1/2

*ΠΑ. μάγειρ', ἔτι λαλῶν περιπατεῖς ; οὐκ οἶδα σὺν

*ἐφ' ὃ τι μαχαίρας περιφέρεις, ἱκανὸς γὰρ εἶ

*λαλῶν κατακόψαι παντάσῃς ἐμέ, θεῶ.

70

*ΜΑ. ἰδίωτ', ἐγώ ; ΠΑ. δοκεῖς γέ μοι, νῆ τοὺς θεοὺς.

*ΜΑ. ἦν, πυνθάνομαι πόσας τραπέζας μέλλετε (5)

*ποεῖν, πόσαι γυναῖκές εἰς', ὀπηνίκα

ἔσται τὸ δεῖπνον, εἰ δεήσει προσλαβεῖν

τραπεζόποιον, εἰ κέραμός ἐστ' ἔνδοθεν

75

ὕμῃν ἱκανός, εἰ τοῦπτάνιον κατάστεγον,

εἰ τᾶλλ' ὑπάρχει πάντα. ΠΑ. κατακόπτεις γέ με,

εἰ λανθάνει σε, φίλτατ', εἰς περικόμματα

οὐχ ὥς ἔτυχεν. ΜΑ. οἴμωξε. ΠΑ. καὶ σὺ τοῦτό γε

πάντος ἔνεκ', ἀλλὰ παράγετ' εἴσω. ΔΗ. Παρμένων.

80

*ἦ. ΠΑ. μή με καλεῖ τις ; ΔΗ. ναιχί. ΠΑ. χαῖρε, δέσποτα.

*ΔΗ. τὴν σπυρίδα καταθεῖς ἦκε δεῦρ'. ΠΑ. ἀγαθῇ τύχῃ.

*ΔΗ. τοῦτον μὲν οὐδὲ ἐν, ὥς ἐγῶμαι, λανθάνει

*τῶν ἐνθαδὶ πραττόμενον ἔργον· ἐστὶ γὰρ (6)

περίεργος εἶ τις ἄλλος. ἀλλὰ τὴν θύραν

85

προῖων πέπληχε. διάγε, Χρυσί, πάνθ' ὅσ' ἂν

ὁ μάγειρος αἰτῇ, τὴν δὲ γραῦν φυλάττετε

ἀπὸ τῶν κεραμίων. ΠΑ. πρὸς θεῶν, τί δεῖ ποεῖν,

*δέσποτα ; ΔΗ. τί δεῖ ποεῖν ; ἀπὸ δεῦρο τῆς θύρας

ἐπὶ μικρόν. ΠΑ. ἦν. ΔΗ. ἄκουε δὴ νυν, Παρμένων (7)

90

ἐγώ σε μαστιγοῦν, νῆ τοὺς δώδεκα θεοὺς,

οὐ βούλομαι διὰ πολλά. ΠΑ. μαστιγοῦν ; τί γὰρ

*πεπόηκα. ΔΗ. συγκρύπτεις τι πρὸς ἔμ', εὖ οἶδ' ὅτι.

*ΠΑ. μὰ τὸν Διόνυσον, μὰ τὸν Ἀπόλλω — ΔΗ. δύσμορε, (8)

[ΠΑ. μὰ τὸν Δία τὸν σωτήρα, μὰ τὸν Ἀσκληπίον.]

95

παῦ, μηδέν' ὄμνυ'. ΠΑ. οὐ γὰρ εἰκάζεις καλῶς,

*ἢ μήποτ' ἄρ' — ΔΗ. οὗτος, βλέπε δεῦρ'. ΠΑ. ἰδοῦ. ΔΗ. τίμι

το παιδιον προσεστιν | . | ην το παιδιον
 τινος ε | | σ : χρ | . . | δ | . | σ : πατροσδετου
 σο | | ωλασφενაკιζεισμ' : εγω 100
 . . . ιδιακριβ | . . . | ται | . μ . |
 οτιμοσχιωνος | | οτισυνοισθασυ
 π . | . . . | . ε ι | | ται νυν αυτη τρεφει :
 . . εφη | | λλ' αποκριναι τουτο μοι
 τισδεστιν : ε | | ταλλα λανθανειν 105
 τι λανθανειν | . | μαντα παιδε | . | ισδοτω
 επι του τον μοι τον ασφα βη : μη προσθεων
 στιξωσεν η του ηλιον : στιξει σε με :
 η ληγ' : απολωλα : ποιουσποιμασ | . | ιγ | . | α
 λαβ' αυτον ωπολισμα κεκροπιασχρονοσ 110
 ωταναοσαι θηρ : ωτι δη μεα βοαισ
 τι βοασα νοητε κατεχεσ αυτον καρτερει
 ουδεν γα ρικει μοσχιωνσε : παραβολοσ
 ο λογοσ ὅσω σε στ' ανδρεσ αλλα ηθινοσ
 ειμεν γαρ η βουλομενοσ . | | . οσ 115
 ερωτι του τεπραξεν ημισω |
 ην | . | νεπιτησ αυτησ διανο |
 εμοιτεπ . θ . . . ε . ασμενοσ νυν ιδε μοι
 απολε λογηται τον φανεντα δ' αυτω γαμον
 ασμενοσ ακουσα σου κεραν γαρωσ εγω 120
 το τ' ωομηνεσ | . | ευδεν αλλα την εμην
 ελενην φυγειν βουλομενοσ ενδοθεν ποτε .
 αυτ | . . . | εστιν αιτια του γεγονοτοσ
 | | . εν αυτον που μεθουντα δηλαδη
 | | γ' εν αυτον πολλα διεργαζεται 125
 | | ακρατοσ και νεοτησ οταν λαβη
 | | επι βουλευσαντα τοισ πλησιον
 | | πω γαρ πιθανονειναι μοι δοκει
 | | αντασκοσμο και σωφρονα
 | | οτριουσει σε με τοιουτον γεγονεναι
 | | δεκακισποητοσ εστιμη γονω 130

τὸ παιδίον πρόσεστιν ; ΠΑ. ἦν, τὸ παιδίον —

* ΔΗ. τίνος ἐστὶ μητρός ; ΠΑ. Χρυσίδος. ΔΗ. πατὴρ δὲ τοῦ ;

* ΠΑ. σοῦ, νῆ Δί'. ΔΗ. ἀπόλλωλας· φενακίζεις μ'. ΠΑ. ἐγώ ; 100

* ΔΗ. ἐγὼ δ' ἀκριβῶς πάντα· τί μοι κρύπτεις τάδε ;

* ὅτι Μοσχίωνος, εἶτα δ' ὅτι συνοῖσθα σὺ,

* παιδίον ἐκείνης, ὃ τι τε νῦν αὐτὴ τρέφει.

* ΠΑ. τίς ἔφη — ΔΗ. φλυαρεῖς· ἀλλ' ἀποκρίναι τοῦτο μοι·

* ἔστιν τὸδ' ; εἵπ'. ΠΑ. ἔτι χρή σε τᾶλλα λανθάνειν. (9) 105

ΔΗ. τί λανθάνειν ; ἴμαντα, παῖδες, τίς δὴ

ἐπὶ τουτονί μοι τὸν ἀσεβῆ. ΠΑ. μὴ πρὸς θεῶν.

ΔΗ. στίξω σε, νῆ τὸν Ἥλιον. ΠΑ. στίξεις ἐμέ ;

ΔΗ. ἢ λέγ'. ΠΑ. ἀπόλλωλα. ΔΗ. ποῖ σύ ; ποῖ, μαστιγία ;

λάβ' αὐτόν. ὦ πόλισμα Κεκροπίας χθονός,

110

ὦ ταναὸς αἰθῆρ, ὦ — τί, Δημέα, βοᾷς ;

τί βοᾷς, ἀνόητε ; κάτεσχε σαυτὸν, καρτέρει. / *κατέσχε*

οὐδὲν γὰρ ἀδικεῖ Μοσχίων σε, παράβολος

ὁ λόγος ἴσως ἔστ', ἄνδρες, ἀλλ' ἀληθινός.

εἰ μὲν γὰρ ἢ βουλόμενος, ἢ κρατούμενος

115

ἔρωτι τουτ' ἔπραξεν, ἢ μισῶν ἐμέ,

ἦν ἂν ἔτι τῆς αὐτῆς διανοίας οὐτοσί,

ἐμοί τ' ἐπετίθετ' ἄσμενος, νυνὶ δέ μοι

* ἀπολελόγηται, τὸν φανέντα δὴ γάμον

ἄσμενος ἀκούσας, οὐκ ἐρῶν γὰρ, ὥς ἐγὼ

120

τότ' ὥόμην, ἔσπευδεν, ἡλλὰ τὴν ἐμήν

Ἑλένην φυγεῖν βουλόμενος ἔνδοθέν ποτε.

αὐτὴ γάρ ἐστιν αἰτία τοῦ γεγονότος,

ἔφθειρεν αὐτόν που μεθύοντα δηλαδή,

* οὐκ ὄντα γ' ἐν ἑαυτοῦ· τὰ πολλὰ ἐργάζεταί

125

* τοιαῦτι' ἄκρατος, καὶ νεότης, ὅταν λάβῃ

* καιρὸν, ἐπιβουλεύσασά τοι τοῖς πλησίον.

* τοῦτ' οὐδέπω γὰρ πιθανὸν εἶναι μοι δοκεῖ,

* τὸν εἰς ἅπαντας κόσμιον καὶ σώφρονα,

* καὶ ἀλλοτρίους, εἰς ἐμὲ τοιοῦτον γεγονέναι,

130

* εἰ καὶ δεκάκις ποητός ἐστι, μὴ γόνῳ

εμοσυιοσυγαρτουτοτοντροπονδ'ορω
 χαμαιτυπηδ'ανθρωποσολεθροσαλλατι
 ουγαρπεριεσται·δημεανυνανδραχρη
 ειναισ'επιλαθουτουποθουπεπαιυσ'ερων 135
 καιτατυμμεντογεγονοσκριφθ'οσον
 ενεστιδιατονιον·εκτησδ'οικιασ
 επιτηνκεφαληνειςκορακασωσοντηνκακην
 σαμιαν·εχεισδεπροφασινοτιτοπαιδιαν
 ανειλετ'εμφ|. | νισησγαραλλομηδεεν 140
 δακωνδ'ανασχοκαρτερησονενγενωσ·
 αλλ'αραπροσθεντωνθυρωνεστ'ενθαδε
 παιπαρμενωνανθρωποσαποδεδρακεμε
 αλλ'ονδεμικρονσυλλαβων·εκτουμεσου
 αναγεσεαντον·ηρακλειστιτουτοπαι 145
 μαινομενοσεισδεδραμηκενεισωτισγερων
 ητιτοκακονποτ'εστιτιδεμοιτουτοποι
 νητονποσειδωμαινεθ'ωσεμοιδοκει | σ-ι δ'
 κεκραγεγουνπαμμεγεθεσαστειονπανυ
 ειτασλοπαδασεντωμεσμουκειμενας 150
 οστρακαποιήσαιπαντ'ομοια·τηνθυραν
 πεπληχει·εξωλησαπολοιοπαρμενων
 κομισασμεδευρομικρονῦπαποστησομαι·
 ουκονακουεισαπιθι·ποιγησωταλαν
 εσκορακασηδη·δυσμορος·ναιδνσμορος 155
 ελεεινοναμελειτοδακρυον·πανσωσ'εγω
 ωσοιομαι·τιποιουσας·ουδεναλλ'εχεις
 τοπαιδιοντηνγρानαποφθειρουταχυ·
 οτιτουτ'ανειλομηνδιατουτοκαντικαι
 διατουτο·τοιουτ'ητοκακονμανθανω 160
 τρυφανγαρουκηπιστας·ουκηπισταμην
 τιδ'εσθ'ολεγεις·καιτοιπροσεμ'ηλθεσενθαδε
 ενσινδονιτηχρυσιμανθανεισπανυ
 αιτω·τιουν·τοτ'ηνεγωσοιπανθ'οτε
 |. . | υλωσεπραττεσ·νυνδετισ|. . | μημοιλαλει 165

ἐμὸς υἱός· οὐ γὰρ τοῦτο τὸν τρόπον δ' ὀρώ.

χαμαιτύπη δ' ἄνθρωπος, ὄλεθρος—— ἀλλὰ τί ;

οὐ γὰρ περίεσται, Δημέα. νῦν ἄνδρα χρή

εἶναί σ', ἐπιλαθοῦ τοῦ πόθου, πέπαυσ' ἐρῶν·

135

* κατ' αὐτὸ μὴ εἰπεῖν τὸ γεγονὸς, κρύψαι δ' ὅσον

ἔνεστι διὰ τὸν υἱὸν, ἐκ τῆς δ' οἰκίας

ἐπὶ τὴν κεφαλὴν εἰς κόρακας ὥσαι τὴν κακὴν

Σαμίαν. ἔχεις δὲ πρόφασιν, ὅτι τὸ παιδίον

ἀνείλετ'. ἐμφανισῆς γὰρ ἄλλο μὴδὲ ἓν,

140

δακῶν δ' ἀνάσχου· καρτέρησον εὐγενῶς.

ΜΑ. ἀλλ' ἄρα πρόσθεν τῶν θυρῶν ἐστ' ἐνθάδε,

παῖ, Παρμένων ; ἄνθρωπος ἀποδέδρακέ με,

ἀλλ' οὐδὲ μικρὸν συλλαβών. ΔΗ. ἐκ τοῦ μέσου

ἄναγε σεαυτόν. ΜΑ. Ἡράκλεις, τί τοῦτο, παῖ ;

145

μαινόμενος εἰσδεδράμηκεν εἴσω τις γέρων,

ἢ τί τὸ κακόν ποτ' ἐστί ; τί δέ μοι τουτογί ;

νῆ τὸν Ποσειδῶ, μαίνεθ', ὥς ἐμοὶ δοκεῖ.

κέκραγε γοῦν παμμέγεθες. ἀστεῖον πάνυ

εἰ τὰς λοπάδας ἐν τῷ μέσῳ μοι κειμένας

150

ὄστρακα ποήσει πάνθ' ὅμοια. τὴν θύραν

πέπληχεν. ἐξώλης ἀπόλοιο, Παρμένων

κομίσας με δεῦρο. μικρὸν ὑπαποστήσομαι.

ΔΗ. οὐκ οὐκ ἀκούεις ; ἄπιθι. ΧΡ. ποῖ γῆς, ὦ τάλαν.

ΔΗ. εἰς κόρακας ἦδη. ΧΡ. δύσμορος. ΔΗ. ναί, δύσμορος.

155

ἐλεεινὸν ἀμέλει τὸ δάκρυον. παύσω σ' ἐγὼ

ὥς οἶμαι—— ΧΡ. τί ποιούσαν ; ΔΗ. οὐδέν—— ἀλλ' ἔχεις

τὸ παιδίον, τὴν γραῦν. ἀποφθείρου ταχύ.

ΧΡ. ὅτι τοῦτ' ἀνειλόμην—— ΔΗ. διὰ τοῦτο, καὶ—— τί καί ;

* διὰ τοῦτο. τοιοῦτ' ἦν τὸ κακόν. ΧΡ. οὐ μανθάνω.

160

ΔΗ. τρυφᾶν γὰρ οὐκ ἠπίστασ'. ΧΡ. οὐκ ἠπιστάμην ;

τί δ' ἔσθ' ὃ λέγεις ; ΔΗ. καίτοι πρὸς ἔμ' ἦλθες ἐνθάδε

ἐν σινδονίῃ, Χρυσί, μανθάνεις, πάνυ

λιτῷ. ΧΡ. τί οὖν. ΔΗ. τότε ἦν σοι πάνθ', ὅτε

* φαύλως ἔπραττες. ΧΡ. νῦν δὲ τί σύ ; ΔΗ. μή μοι λάλει. 165

ὀρᾶς· τὰ σαυτῆς πάντα προστίθιμί σοι,
*κόσμον θεραπαίνας, χρυσί', ἐκ τῆς οἰκίας

ἄπιθι. ΧΡ. τὸ πρᾶγμ' ὀργή τίς ἐστι· προσιτέον.
βελτισθ', ὀρᾶ — ΔΗ. τί μοι διαλέγει; ΧΡ. μὴ δάκης.
ΔΗ. ἑτέρα γὰρ ἀγαπήσει τὰ παρ' ἐμοί, Χρυσί, νῦν, 170
καὶ τοῖς θεοῖς θύσει. ΧΡ. τί ἐστιν; ΔΗ. ἀλλὰ σὺ
υἶδὼν πεπόηκας· πάντ' ἔχεις. ΧΡ. οὐπω. δάκνει
ὁμως. ΔΗ. κατὰξω τὴν κεφαλὴν, ἄνθρωπέ, σου
ἂν μοι διαλέγη. ΧΡ. καὶ δικαίως· ἀλλ', ἰδοὺ,
εἴς σ' ἔρχομ' ἥδη. ΔΗ. τὸ μέγα πρᾶγμ' ἐν τῇ πόλει (10) 175
ὄψει σεαυτὴν νῦν ἀκριβῶς ἥτις εἶ.

*αἱ κατὰ σ' ἔταιραι πραττόμεναι δραχμὰς δέκε / α

*μόνας τρέχουσιν ἐπὶ τὰ δεῖπνα, Χρυσί, καὶ
πίνουσ' ἄκρατον ἄχρι ἂν ἀποθάνωσιν, ἢ (11)
πεινώσιν, ἂν μὴ τοῦθ' ἐτοίμως καὶ ταχὺ 180
ποῶσιν, εἴσει δ' οὐδένας τοῦτ', οἷδ' ὅτι,
ἦττον σὺ, καὶ γνώσει τίς οὖσ' ἡμάρτανες.

*ἔσταθι. ΧΡ. τάλαινα τῆς ἐμῆς ἐγὼ τύχης.

ΝΙ. τουτὶ τὸ προβάτον τοῖς θεοῖς μὲν τὸ νόμιμα
ἅπαντα ποιήσει τυθὲν καὶ ταῖς θεαῖς. 185
αἶμα γὰρ ἔχει, χολὴν ἱκανὴν, ὅστ' αὖ καλὰ,
σπλῆνα μέγαν, ὧν χρεία 'στὶ τοῖς Ὀλυμπίοις.
πέμψω δὲ γεύσασθαι κατακόψας τοῖς φίλοις
τὸ κῶδιον· λοιπὸν γάρ ἐστι τοῦτό μοι.
ἀλλ', Ἡράκλεις, τί τοῦτο; πρόσθε τῶν θυρῶν 190
ἔστηκε Χρυσὶς ἥδε κλάουσ'· οὐ μὲν οὖν
ἄλλη. τί ποτε τὸ γεγονός; ΧΡ. ἐκβέβληκέ με
ὁ φίλος ὁ χρηστός σου, τί γὰρ ἄλλ'; ΝΙ. ὦ Ἡράκλεις,
τίς; Δημέας; ΧΡ. ναί. ΝΙ. διὰ τί; ΧΡ. διὰ τὸ παιδίον.

ΝΙ. ἤκουσα καὐτὸς τῶν γυναικῶν ὅτι τρέφεις 195
ἀνελομένη παιδάριον· ἐμβροντησία.
ἀλλ' ἔστ' ἐκείνος ἡδύς. ΧΡ. οὐκ ὠργίζετο
εὐθύς, διαλιπὼν δ', ἀρτίως. ὥς καὶ φράσας

εἰστουσγαμουσμοιτανδονευτρεπη|·|ε|
 μεταξυμ'ωσπερερμμνησεπεισες| 200
 εξωθενεκκεκλεικε:δημεασχ|

αλλαπαλινελθων:τ|·|δειναμικρονωτανοιχε|
 πινταταπραγματανατετρ|·|πταιτελοσεχει:νηδι
 ουτοσιτοπραγμ'ακουσασχαλεπανεικεκραξεται
 τραχυσυνθρωποσκατοφομαγοσαυθεκαστοστωτροπω 205

εμεγαρυῖπονοειντοιαντατονμιαρονεχρηνεμε
 ιητονηφαιστονδικαιωσαποθανοιμ'ωνηρακλεισ
 ηλικονκεκ|· . . . |τουτ'ηνυρβοατοπαιδιον
 φησι|· . . |ει|· . . |εμπρησειωνιωδουνοπτωμενο
 οψον|· . |ρ|· . . . |επληχτηνθυρανστοροβιλος 210

σκη|· . . |νθρωποσεστι:δημεασσυνισταται
 επεμεκαιπανδειναποιειπραγμαθ'ηχρυσισ:τιφησ
 τηνγυναικαμουπεπεικεμηδενομολογεινολωσ
 μηδετηνκορη'εχειδεπροσβιωντοπαιδιον
 ουπροησεσθαιτεφησινωστεμηθαυμαζ'εαν 215
 αυτοχειραυτησγενωμαι:τησγυναικουσαυτοχειρ:

πανταγαρσυνοιδεναντη:μηδαμωσνικηριτε:
 σοιδ'εβουλομηνπροειπειν:ουτοσιμελαγχυλαι
 εισπεπηδηκεντιτουτοιςτοιςκακοιστισχρησεται
 ουδεπωποτεισαιοαυτηνεμπεσωνματουσθεουσ 220

υδαταραχη'εστιμεντοιτογεγονοσφρασαισαφωσ
 πολυκρατιστοναλλ'απολλονηθυραπαλινψοφ|·|ι
 ωταλαιν'εγωτιδρασωποιφυγωτοπαιδιον
 ληψεταιμοι:χρυσιδευρο:τισκαλειμ':εισωτρεχε:
 ποισυνποιφευγεισ:απολλονμονομαχησωτημερο 225

ωσεοικ'εγωτιβουλει·τιναδικεισ:δημεα
 εκποδωναπελθ'εαμεγενομενοντουπαιδιου
 εγκρατητοσ·ραγμ'ακουσαιτωνγυναικων·μαινετ
 αλλατυπησεισμ':εγωσε:θαττονεισφθαρηθισυ
 αλλαμηκ|· . . |π|·|φευγεχρυσικρεωτωνεστιμοι 230

εἰς τοὺς γάμους μοι τᾶνδον εὐτρεπῇ ποεῖν,
μέταξύ μ' ὥσπερ μαινόμενος ἐπείσπεσών 200
ἔξωθεν ἐκκέκλεικεν. NI. οὔτοσὶ χολᾶ (12)

NI. ἀλλὰ πάλιν ἐλθών—— ΘΕΡ. τὸ δεῖνα—μικρὸν, ὦ τᾶν—οἴχεται.

*πάντ' ἀνατέτραπται, τὸ πρᾶγμα τέλος ἔχει. ΔΗ. νῆ τὸν Δία
οὔτοσὶ τὸ πρᾶγμ' ἀκούσας χαλεπανεῖ, κεκράζεται.

τραχὺς ἄνθρωπος, σκατοφάγος, αὐθέκαστος τῷ τρόπῳ, (13) 205

*ταῦτα τὸν μιαρὸν ἐχρῆν γὰρ ὑπονοεῖν, ναὶ χρῆν, ἐμέ.
νῆ τὸν Ἡφαιστον, δικαίως ἀποθάνοιμ' ἄν. Ἡράκλεις,

*ἡλίκον, θεοί, κέκραγεν' οὗτος, ἦν, τὸ παιδίον (14)

*πυρὶ βοᾶ ἔμπρησειν, ἔπειτα δ' ὄψον αὐτ' ὠπτημένον

*μητρὶ παραθήσειν. πέπληχε τὴν θύραν· ἄνθρωπος οὗ, 210

*σκηπτὸς ἢ στρόβιλος ἐστί. NI. Δημέα, συνίσταται
ἐπ' ἐμέ καὶ πάνδεινα ποιεῖ πράγμαθ' ἢ Χρυσίς. ΔΗ. τί φῆς;

NI. τὴν γυναῖκά μου πέπεικε μηδὲν ὁμολογεῖν ὀλῶς,
μηδὲ τὴν κόρην, ἔχει δὲ πρὸς βίαν τὸ παιδίον,
οὐ προήσεσθαι τέ φησιν, ὥστε μὴ θαύμαζ' ἐὰν 215
αὐτόχειρ αὐτῆς γένωμαι. ΔΗ. τῆς γυναικὸς αὐτόχειρ;

NI. πάντα γὰρ σύνοιδεν αὐτή. ΔΗ. μηδαμῶς, Νικήρατε.

NI. σοὶ δ' ἐβουλόμην προειπεῖν. ΔΗ. οὔτοσὶ μελαγχολᾶ.
εἰσπεπήδηκεν, τί τούτοις τοῖς κακοῖς τίς χρήσεται;
οὐδεπώποτ' εἰς τοιαύτην ἐμπεισῶν, μὰ τοὺς θεοὺς, 220
οἶδα ταραχὴν. ἔστι μέντοι τὸ γεγονὸς φράσαι σαφῶς
πολὺ κράτιστον, ἀλλ', Ἀπολλων, ἡ θύρα πάλιν ψοφεῖ.

XP. ὦ τάλαιν ἐγὼ, τί δράσω; ποῖ φύγω; τὸ παιδίον
λήψεται μου. ΔΗ. Χρυσί, δεῦρο. XP. τίς καλεῖ μ'; ΔΗ. εἴσω τρέχε.

NI. ποῖ σύ; ποῖ φύγεις; ΔΗ. Ἀπολλων, μονομαχήσω τήμερον 225
ὡς ἔοικ', ἐγώ. τί βούλει; τίνα διώκεις; NI. Δημέα
ἐκποδῶν ἄπελθ'. ἔα με γενόμενον τοῦ παιδίου
ἐγκρατῇ τὸ πρᾶγμ' ἀκοῦσαι τῶν γυναικῶν. ΔΗ. μαίνεται.
ἀλλὰ τυπτήσεις μ'; NI. ἐγώ σε; θάπτον ἐκφθάρηθι σύ.

*ΔΗ. ἀλλὰ μὴν σύ. σὺ δ' ἀπόφευγε, Χρυσί. NI. κρεῖττων ἐστί μου.

προτεροσαπ|.θ|.μονσυννυι:τουτ'εγωμαρτυρομαι:
 ουδ'ε|. . . .|. . .|. . .|γυναικαλαμβανεισβακτηριον
 |.|κεισ:συκοφαντεισ:καισυγαρ:τοπαιδιον
 |.|εμοι:γελιοντουμον:αλλ'ουκεστισον
 |.|ωνθρωποι:κεκραχθι:τηνγυναικ'αποκτενω 235
 εισιωντιγαρποσω|.τουτομοχθηρονπαν|
 ουκεασωποισυνμενεδη:μηπροσαγετηνχειριμοι
 κατεχεδησαυτοναδικεισδημεαμεδηλοσει
 καιτοπραγμαπανσυννοισθα:τοιγαρουνεμουπυθau
 τηγυναικιμνηοχλησασηδεν:αρ'οσοσμεπαισ 240
 εντεθριωκεν:φλυαρεισληψεταιμεντηνκορη
 εστιδεοντοιουτοναλλαπεριπατη|. .|ενθαδιμικρο
 μετ'εμου:περιπατησω:καισεια|.|λαβε
 ουκακηκοασειπεμοιλεγον|.|τε
 τωντραγωδωνασγενομενοσος|.|σερρνη 245
 διατουτεγουσκατειργμενηνδεπαιδ'εμοιχευσεν . . .
 ειταδητιτουτ':ισωσδειπανταπροσδοκανσκοπει
 το . . . ζευσεισοιμεροστιρειτοπλειστον:αλλατι
 |. |ουτοπροσεκειν'εστι:τοτεμενγινεθ'οξενσχυρσιω
 τοτεδ'υδωρορασεκεινουτουργνεστινωσταχυ 250
 ευρομεν:καιβουκολεισμεματοναπολλωγωμενου
 αλλαχειρωνουδεμικρονακρισιουδηπουθενει
 ειδ'εκεινηνηξιωσεταινηγεσην:οιμουιταλασ
 μοσχιωνεσκευακενμε:ληψεταιμενμηφοβου
 τουτο:θειουδ'εστινακριβωστογηγεννημενον 255
 μυριουσειπεινεχωσοιπεριπατουντασενμεσω
 |. |ντασεκθεων:συδ'οιειδεινονειναιτογεγονος
 χαιρεφωνπρωτιστοσουτοσουντρεφος'ασυμβολο
 ουθεοσσοιφαινεν'ειναι:φαινεταιτιγαρπαθω
 ουμαχουμαισοιδιακενησ:νοννεχεισνικηρατε 260
 ανδροκλησετητοσαυταζητρεχειπαιδα:πολυ
 πραττεταιμελασπεριπατειλευκοσαναποθανοι
 συδ'αξιφα:ταιτισαντανοντουσεστινουθεος
 αλλαταυτ'ευχου . . νεσθαι|. |νμφερωνταθυμια

ΔΗ. πρότερον ἄπιθί μου σὺ νυνί. ΝΙ. τοῦτ' ἐγὼ μαρτύρομαι.

* ΔΗ. σὺ δ' ἐπὶ, Νικήρατε, γυναῖκ' ἐλάμβανες βακτήριον.

ΝΙ. πῶς; τί φάσκεις; συκοφαντεῖς. ΔΗ. καὶ σὺ γάρ. ΝΙ. τὸ παιδίον
ἐκρίν' ἴδου! * ἀποδοῖς γέ μοι. ΔΗ. γέλοιον· τοῦμόν; ΝΙ. ἀλλ' οὐκ ἔστι σόν.

* ΔΗ. τί σύ ποτ' ὦ 'νθρωπ'; ἦ. ΝΙ. κέκραχθι· τὴν γυναῖκ' ἀποκτενῶ 235
εἰσιών. ΔΗ. τί γὰρ ποιήσω; τοῦτο μοχθηρὸν πάνυ.

οὐκ ἐάσω. ποῖ σύ; μένε δῆ. ΝΙ. μὴ πρόσσαγε τὴν χεῖρά μοι.

ΔΗ. κάτεχε δὴ σαυτόν. ΝΙ. ὅτι ἀδικεῖς, Δημέα, με δηῆλος εἶ,
καὶ τὸ πρῶγμα πᾶν συνοῖσθα. ΔΗ. τοιγαροῦν ἐμοῦ πυθοῦ,
τῇ γυναικὶ μὴ 'νοχλήσας μηδέν. ΝΙ. ἄρ' ὁ σὺς με παῖς 240
ἐντεθρίωκεν; ΔΗ. φλυαρεῖς. λήψεται μὲν τὴν κόρην·

* ἔστι δ' οὐ τοιούτον· ἀλλὰ περιπάτησον ἐνθαδὶ

* μικρὸν ἄμα μοι. ΝΙ. πῶς γὰρ; ἄμα σοι. ΔΗ. καὶ σεαυτὸν ἀνάλαβε. (16)

* οὐκ ἀκήκοας σὺ μὲν γὰρ, εἰπέ μοι, Νικήρατε,

* τῶν τραγωδῶν, ὡς γενόμενος χρυσὸς ὁ Ζεὺς ἐρρῦη 245
διὰ τέγους, κατειργμένην δὲ παῖδ' ἐμοίχευσέν ποτε;

ΝΙ. εἶτα δὴ τι τοῦτ'; ΔΗ. ἴσως δεῖ πάντα προσδοκᾶν· σκόπει
τοῦ τέγους εἴ σοι μέρος τι ρεῖ. ΝΙ. τὸ πλεῖστον, ἀλλὰ τί
τοῦτο πρὸς ἐκεῖν' ἐστί; ΔΗ. τότε μὲν γίγνεθ' ὁ Ζεὺς χρυσίον
τότε δ' ὕδωρ, ὁρᾶς· ἐκείνου τοῦργόν ἐστιν. ὡς ταχὺ 250
εὔρομεν. ΝΙ. καὶ βουκολεῖς με; ΔΗ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ.
ἀλλὰ χείρων οὐδὲ μικρὸν Ἀκρισίου δηπουθεν εἶ,

* εἰ δ' ἐκείνην τότε μὲν ὁ Ζεὺς, τὴν γε σὴν—— ΝΙ. οἴμοι, τάλας (17)
Μοσχίων ἐσκεύακέν με. ΔΗ. λήψεται μὲν· μὴ φόβου.

* τοῦτο θεῖον δ', οἶδ' ἀκριβῶς, ἐστί τὸ γεγεννημένον. 255
μυρίους εἰπεῖν ἔχω σοι περιπατοῦντας ἐν μέσῳ
ὄντας ἐκ θεῶν, σὺ δ' οἷε δεινὸν εἶναι τὸ γεγονός.

Χαιρεφῶν πρῶτιστος οὗτος, ὃν τρέφουσ' ἀσύμβολον,
οὐ θεὸς σοι φαίνεται εἶναι. ΝΙ. φαίνεται· τί γὰρ πάθω;
οὐ μαχοῦμαί σοι διὰ κενῆς. ΔΗ. νοῦν ἔρεις, Νικήρατε. 260

Ἀνδροκλῆς ἔτη τοσαῦτα ζῇ, τρέφει παῖδας, τέλη (18)

πράττεται, μέγας περιπατεῖ, λευκὸς, οὐχὶ κείσεται

οὐδ' ἂν εἰ σφάλλοι τις αὐτόν· οὗτός ἐστιν οὐ θεός;

ἀλλὰ ταῦτ' εὔχον γενέσθαι συμφέροντα· θυμία . . .

| | . κοσηνμε | | ουμοσυιοσαυτικα 265
 εξαναγκησεσ . . ου | . πολλ | . . . | μ | . | εν | . | υνεχε |
 ειδ'εληφθητοτε . . . ο | . . | παροξ | . |
 τανδονευτρεπη: ποιηματαπαρεμοιδ |
 κομψοσει: χαρινδεπολλην πασι τοισθ |
 ουδενευρηκωσαληθεσώντοτωμη | 270

$\overline{XO}$ $\overline{P}$ $\overline{OY}$

ΜΟΣ | εγω τοτε μενησει χοναιτιασ' α . . . | σ. 2
 ελευθεροσγενομενοσηγαπη | . . | η
 τουθ'ικανονευτυχημεμ' ατ |
 ῥ . | | σδε . . . | . . | ενν . | . . | ομαι
 καιλαμβανωλογισμονεξε | | νν
 τελεωσεμαντουκαιπιρωξυμ | | σαρα 275
 εφοισμ'οπατηρῦπελαβεν | . | μαρτηκεναι
 ειμενκαλωσουνειχεταπεριτηνκορην
 καιμητοσαυτηνεμποδωνορκοσ'ποθοσ
 χρονοσ'συνηθειοισεδουλουμηνεγω 280
 ουκανπαρονταγαυτισητιασατο
 αυτονμε | . | οιουτ' ουδεν' αλλ' αποφθαρεισ
 εκτησ | . . | εωσανεκποδωνεισβακτραποι
 ηκ | . | ρι | . | νδιετρι | . | οναιχμαζων'εκει
 νυνδ' ουποησωδιασεπλαγγωνφιλιτατη 285
 ανδρειονουδενουγαρεξεστ' ουδ'ειαι
 οτησ | . | μησννκυριοσγνωμησερωσ
 ουμη | . . | απ | . . | νωσουδ' αγεννωσπαντελωσ
 πορ | | ουτ' αλλατω | . | ογωμονον
 ειμηδ | . | ναλλ' αυτονφοβησαιβουλομαι 290
 φυσκωναπαιρειν' μαλλονεισταλο | . | π | . | γαρ
 φυλαξε | . | αυτ | . | σ | . . | δνεισμ' αγνωμονειν
 οτανφερονταμηπαρεργωστούτι . .
 αλλ' ουτοσιγαρεισδεονταμ |
 | . . . | ρονπαρεστινονμαλιστ' εβου . . | . | ην: 295

ΝΙ. τᾶνδον εὐτρεπῇ ποοῦμαι, τὰ παρ' ἐμοὶ δέ σοι χάριν—— (19)

ΔΗ. κομψὸς εἶ. ΝΙ. χάριν δὲ πολλὴν πᾶσι τοῖς θεοῖς ἔχω,
οὐδὲν εὐρηκὼς ἀληθὲς ὦν τότ' ᾧμην πραγμάτων.

270

ΧΟΡΟΥ.

ΜΟ. ἐγὼ τότε μὲν ἦς εἶχον¹ αἰτίας πάρος

ἐλεύθερος γενόμενος ἡγάπησα δὴ,

* τοῦθ' ἱκανὸν εὐτύχημ' ἐμαντῶ τ' ἐπιτυχεῖν

* ὑπέλαβον· ὥς δέ μοι τὰδ' ἐν νῶ βάλλομαι

275

καὶ λαμβάνω λογισμὸν, ἐξέστηκα νῦν

* τελεώς ἐμαντοῦ, καὶ παρώξυμμαι σφόδρα

ἐφ' οἷς μ' ὁ πατήρ ὑπέλαβεν ἡμαρτηκέμαι.

εἰ μὲν καλῶς οὖν εἶχε τὰ περὶ τὴν κόρην,

καὶ μὴ τοσαῦτ' ἦν ἐμποδῶν, ὄρκος, πόθος,

280

χρόνος, συνήθει' οἷς ἐδουλούμην ἐγὼ,

οὐκ ἂν παρόντα γ' αὖθις ἡτιάσατο

αὐτός με τοιοῦτ' οὐδὲν, ἀλλ' ἀποφθαρεῖς (20)

ἐκ τῆς πόλεως ἂν ἐκποδῶν εἰς Βάκτρα ποι

ἦ Καρίαν διέτριβον αἰχμάζων ἐκεῖ.

νῦν δ' οὐ ποήσω διὰ σέ, Πλάγγων φιλτάτη,

285

ἀνδρεῖον οὐδέν· οὐ γὰρ ἔξεστ', οὐδ' ἔᾱ

ὁ τῆς ἐμῆς νῦν κύριος γνώμης Ἔρως.

οὐ μὴν ταπεινῶς, οὐδ' ἀγεννῶς παντελῶς

προήσομαι τοῦτ', ἀλλὰ τῷ λόγῳ μόνον,

εἰ μηδὲν ἄλλ', αὐτὸν φοβῆσαι βούλομαι,

290

φάσκων ἀπαίρειν· μᾶλλον εἰς τὰ λοιπὰ γὰρ

φυλάξετ' αὐτὸς μηδὲν εἷς μ' ἀγνωμονεῖν,

ὅταν φέροντα μὴ παρέργως τοῦτ' ἴδῃ.

* ἀλλ' οὕτοσὶ γὰρ, εἷς δέοντά μοι φανεῖς

* καιρὸν, πάρεστιν ὃν μάλιστα ἐβούλομην.

295

νητονδιατονμεγιστονανοη|.ον|.εκαι
 ευκαταφρονητονεργονειμ'ειργασμενος
 ουδεναδικωνεδεισاکαιτονδεσποτην
 εφυγοντιδ'ηντουτουπεποηκωσαξιον
 καθενγαρουτωσισαφωσσκεψωμεθ| 300
 οτροφιμοσεξημαρτενεισελευθερα|
 κορηναδικειδηπουθενουδενπα|
 εκυησεναυτηπαρμενωνουκα|
 τοπαιδαριονεισηλθενειστηνοικ|
 τηνημετερανηνεγκ'εκεινοσουκ| 305
 τωνενδονωμολογηκετουτοτιστο|
 τι|. . . .|ενωνε|.ταυθαπεποιηκεκακον
 ουδε|. . . .|νεφυγεσουτωσαβελτερε
 . . . δ|. . . .|εγελοιον'ηπειλησεμοι
 . . . ζθη|. . . .|μαθη|. . .|διαφερε. τρι 310
 αδικωσ|.|ταυτ'ηδικαιωσεστιδε
 |.|αντα|.|. ουκαστειον'ουτοσ'χαιρεσυ:
 αφε . αφ|.υαρεισταυθαταττονεισιθι
 εισω:τιποιησων:χλαμυδακαισπαθηντινα
 ενεγκεμοι:σπαθηνεγωσοι:καιταχυ: 315
 επιτι:βαδιζεκαισιωπητουθ'οσοι
 ειρηκαποει:τιδετοπραγμ':ειληψομαι
 ιμαντα:μηδαμωσβαδιζωγ|. . . .|υν
 μελλεισπροσεισινυννοπ|.τηρδεη|.ε|
 ουτοσκαταμενειμ ξαιδεησεται 320
 αλλ'ωσμεχριτινοσδειγαρειθ'οτανδοκη,
 . . . σθηομ'αυτωπιθανονειναμ . . .|νον / α'μ
 οματονδιονυσουδυναμ|.|εγω
 τουτ'εστινεψοφηκεπρ|
 υστεριζεινμοιδοκεισσυπαντελωσ . . .|. . .|δε 325
 πρ|.γμ|.τωνειδ|.σδ'ακριβωσουδεν'ουδακηκωσ
 διακιν . . αυτονταρatteισεμε . . . ετ' . . οισ :
 ουφερεισ'ε . . . γαρσοιτουσγαμουσα . . οσκ . . αν
 νννι

ΜΑ. νῆ τὸν Δία τὸν μέγιστον ἀνόητόν τε καὶ
 εὐκαταφρόνητον ἔργον εἰμ' εἰργασμένος.
 οὐδὲν ἀδικῶν ἔδεια καὶ τὸν δεσπότην
 ἔφυγον. τί δ' ἦν τούτου πεπονηκὼς ἄξιον ;
 καθ' ἓν γὰρ οὕτωςι σαφῶς σκεψώμεθα. 300
 ὁ τρόφιμος ἐξήμαρτεν εἰς ἐλευθέραν
 κόρην. ἀδικεῖ δῆπουθεν οὐδὲν Παρμένων.
 ἐκύησεν αὕτη· Παρμένων οὐκ αἴτιος.
 τὸ παιδάριον εἰσῆλθεν εἰς τὴν οἰκίαν
 τὴν ἡμετέραν· ἦνεγκ' ἐκεῖνος οὐκ ἐγώ. 305
 τῶν ἔνδον ὠμολόγηκε τοῦτό τις τότε.
 τί δὲ Παρμένων ἐνταῦθα πεποίηκεν κακόν ;
 *οὐδέν. τί οὖν ἦν ὡς φύγοις, ἀβέλτερε ;
 *ὅτι δὴ σόρος· γέλοιον· ἠπειλήσέ σοι ; (21)

310

. ΜΟ. οὗτος. ΠΑ. χαίρε σύ.
 ΜΟ. ἄφες ἂ φλναρεῖς ταῦτα. θάττον εἴσιθι
 εἴσω. ΠΑ. τί ποήσω. ΜΟ. χλαμύδα καὶ σπάθην τινὰ
 ἔνεγκε μοι. ΠΑ. σπάθην ἐγώ σοι ; ΜΟ. καὶ ταχύ. 315
 ΠΑ. ἐπὶ τί ; ΜΟ. βιάδιζε, καὶ σιωπῇ τοῦθ' ὅ σοι
 εἴρηκα ποίει. ΠΑ. τί δὲ τὸ πρᾶγμ'. ΜΟ. εἰ λήψομαι
 ἱμαντα—— ΠΑ. μηδαμῶς· βιάδιζω γάρ. ΜΟ. τί οὖν
 μέλλεις ; πρόσσεισι νῦν ὁ πατήρ· δεήσεται
 οὗτος καταμένειν μου· τόδε καὶ δεήσεται 320
 ἄλλως μέχρι τίνος· δεῖ γάρ· εἴθ', ὅταν δοκῇ,
 *πεισθήσομ' αὐτῷ. πιθανὸν εἶναι μ' οὖν δέον,
 *ὅ μὰ τὸν Διόνυσον οὐ δύναμ' — ὃ δὴ ' γὰρ λέγω
 *τοῦτ' ἔστιν· ἐψόφηκε προσίων τὴν θύραν.
 *ΔΗ. ὑστερίζειν μοι δοκεῖς σύ παντελῶς τῶν ἐνθάδε 325
 πραγμάτων, εἰδὼς θ' ἀκριβῶς οὐδὲν οὐδ' ἀκηκοὼς
 *διὰ κενῆς σαυτὸν ταραττεῖς, ἐμὲ σὺ δ' εἴ τι ἀξιοῖς——

οὔμα . γ .|. .|. . . αναπτεταιθυματ'ηφαιστον|. .|η·
 ουτοσουφερεις|. .|εγαρπεριμενουσ'ουτοιπαλαι 330
 εμετιεμετην|. .|. δαμελλεισευτυχεισουδενκακο
 εστ|. .|σῶθαρρειτιβουλει·νουθετησεισμ'ειπεμοι
 ἱερ|. .|συλε·παιτιπ|. .|εισμοσχίων·ουκεισδραμῶ
 |. . . .|ονεξοισεισαφημιδιακεκομμαιτοστομα
 |. . . .|λεισουτοσ·βαδιζωνηδι'εξευρηκατε 335
 |. . . .|ακον·μελλεισ·αγουσιτουσγαμουσοντωσι
 |.|ονεξαγγελλεμοιτι·νυνπροσεισινανδεμου
 |.|τανδρεσκαταμενειναλλ'αποργισθεισσαι
 |.|τουτιγαρartiπαρελιπον·τιδειποειν
 |.|σουκανποησαιτουτ'εανδεπανταγαρ
 |. . .|τειγελοισεσομαινηδι'ανακαμπτωνπαλι· 340

*ΜΟ. οὗτος οὐ φέρεις. ΔΗ. σ' ἔσω γὰρ περιμένονσ' οὔτοι πάλοι — 330

*ΜΟ. ἐμέ; τί' ἐμέ; ΔΗ. τίν' οὖν; τί μέλλεις; εὐτυχεῖς· οὐδὲν κακὸν (22)
 ἔστ' ἔσω· θάρρει. ΜΟ. τί βούλει; νουθετήσεις, εἰπέ μοι,
 ἱερόσυλε; ΔΗ. παῖ, τί ποιεῖς; Μοσχίων. ΜΟ. οὐκ εἰσδραμῶν
 θάπτον ἐξοίσεις ἃ φημι. ΔΗ. διακέκομαι τὸ στόμα.

[ΜΟ. ἔτι λαλεῖς οὗτος; βαδίζω νῆ Δί'· ἐξεύρηκα δὲ (23) 335

*μέγα κακόν. ΜΟ. μέλλεις. ΔΗ. ἄγουσι τοὺς γάμους σοὺς——

ΜΟ. οὐτοσί]

<ΜΟ. ἔτι λαλεῖς, οὗτος; ΔΗ. βαδίζω, νῆ Δία, μέγ' εὐρὼν κακόν.>

335, 336

<ΜΟ.>* μείνον· ἐξάγγελλέ μοί τι. νῦν προσιτέον· ἂν δέ μου

*μὴ δέητ', ἄνδρες, καταμένειν, ἀλλ' ἀποργισθεῖς ἐᾷ

*ἀπιέναι· τουτὶ γὰρ ἄρτι παρέλιπον· τί δεῖ ποεῖν;

*ἀλλ' ἴσως οὕκουν ποῆσαι τοῦτ', εἴαν δέ· πάντα γάρ, (24) 340

*ἴστε τοι, γέλοιος ἔσομαι, νῆ Δί', ἀνακάμπτων πάλιν.

THE HERO.

|ενανδρου

αρρεντεκουσαπαρθενοσθληυθ'αμα
 εδωκενεπιτροφωτρεφειν·ειθ'υστερον
 εγημετονφθειραντα·ταυταδ'ὑπεθετο
 οτρεφωνπροσαντοναγωνων·θεραπωνδετισ
 ενεπεσενεισερωτατησνεανιδος
 ομοδουλονειναιδιαλαβων·γειτωνδετισ
 προηδικηκειμεταβιαστηνμειρακα
 τηναιτιανεφεαυτονοθεραπωνστρεφειν
 εβουλετ'ουκειδυαδ'ημητηραγαν
 εδυσχραινεκαταφανωνδεγενομενων
 ευρενμενογερωντουσεαυτουγνωρισις
 οδ'ηδικηκωσελαβετηνκορηνηθελων

5

10

ΓΕΤ| κακοντιδαεμοιδokeισπεποιηκεναι
 παμμεγεθεσ·ειταπροσδοκωναγωνιαν
 μυλωνασαυτωκαιπεδασ·ευδηλοσει
 τιγ|. |ρσῦκοπτειστηνκεφαληνουτωπικνα
 τιταστριχαστιλλεισεπισταστιστενεισ

5

οιμμοι·τοιουτονεστινωποιηρεσν·

ΓΕΤ|

ειτ'ο|. |κεχρηνκερματιονεισυνηγμενον

|.|. . . . τ|. |υτ'εμοιδουναιτεωσ

|.|. . . . δεαυτονπεαγματα /σ/ρ

|.|. |υναχθομαιγεσοι

ΔΑ|

10

|.|. ρ|. . |:συμ|. |διουκοιδ'οτι

|.|. |επλεγμαιπραγματι

|.|. |εφθαρμαιγετα:

|.|. |μηκαταρ . προσθεων

|.|. |τισυλεγεισεραισ:ερω: ΔΑ|

15

|.|. |χοινικωνοδεσποτησ

παρεχειπονηρονδα'ὑπερδειπνεισισσωσ:

ΔΑ| πεπονθατηνψυχηντιπαιδισκηνορων

συντρεφόμενημακακονκατεμαντωνωγετα

ὑποθέσις

* ἄρρεν τεκοῦσα θῆλυ παρθένος θ' ἄμα (1)

* ἔδωκεν εἰτά τῳ τρέφειν· εἴθ' ὕστερον

ἔγχετο τὸν φθείραντα. ταῦτα δ' ὑπέθετο

ὁ τρέφων πρὸς αὐτὸν ἀγνοῶν. θεράπων δέ τις

ἐνέπεσεν εἰς ἔρωτα τῆς νεάνιδος,

5

ὁμόδουλον εἶναι διαλαβὼν· γείτων δέ τις

προηδικήκει μετὰ βίας τὴν μείρακα.

τὴν αἰτίαν δ' ἐφ' ἑαυτὸν ὁ θεράπων στρέφειν

ἐβούλετ'· οὐκ εἰδυῖα δ' ἡ μήτηρ ἄγαν

ἐδυσχέαινε. καταφανῶν δὲ γενομένων

10

εὗρεν μὲν ὁ γέρων τοὺς ἑαυτοῦ γνωρίσας,

ὁ δ' ἡδικηκὼς ἔλαβε τὴν κόρην θελων.

Τὰ τοῦ δράματος πρόσωπα

Γέτας. Δᾶος. Ἡρώς θεός. Μυρρίνη. Φειδίας.

Σωφρόνη. Σαγγάριος. Γοργίας. Λάχης.

ΓΕ. κακόν τι, Δᾶέ, μοι δοκεῖς πεποιηκέναι

παμμέγεθες εἶτα προσδοκῶν ἀγωνιῶν

μυλῶνα σαυτῷ καὶ πέδας εὔδηλος εἶ.

τί γὰρ σὺ κόπτεις τὴν κεφαλὴν οὕτω πυκνά;

τί τὰς τρίχας τίλλεις ἐπιστάς; τί στένεις;

5

ΔΑ. οἴμοι. ΓΕ. τοιοῦτόν ἐστιν, ὦ πονηρὲ σύ;

εἴτ' οὐκ ἐχρῆν κερμάτιον εἰ συνηγμένον

* ἔνδον τί κρύπτεις, τοῦτό μοι δοῦναι τέως,

* ἔως ὁκνεῖς τὰ κατὰ σεαυτὸν πράγματα;

* ἀλλ' ὃ τί ποτ' ἐστὶν οὖν· συνάχθομαί γέ σοι·

10

* τὸ γεγονὸς ἐκφέρου. ΔΑ. σὺ μὰ Δι' οὐκ οἶδ' ὃ τι

* ληρεῖς· βαρυτάτῳ δ' ἐμπέπλεγμαι πράγματι,

* ᾧ κατακέκναισμαι καὶ διέφθαρμαι, Γέτα.

* ΓΕ. κάκιστ' ἀπόλοιο. ΔΑ. μὴ καταρῶ, πρὸς θεῶν,

* ἐρῶντι, Γέτα, μοι. ΓΕ. τί σὺ λέγεις; ἐρᾷς. ΔΑ. ἐρῶ.

15

* ΓΕ. μὴ πλεῖν δυοῖν σοι χοινίκων ὁ δεσπότης

παρέχει; πονηρὸν, Δᾶ', ὑπερδείπνεις ἴσως.

ΔΑ. πέπονθα τὴν ψυχὴν τί παιδίσκην ὀρῶν

συντρεφόμενῃν, ἀκακὸν, κατ' ἑμαυτὸν, ὦ Γέτα.

(2)

ΓΕ. δούλη 'στίν ; ΔΑ. οὕτως ἡσυχῇ, τρόπον τινά. 20

ποιμὴν γὰρ ἦν Τίβειος οἰκῶν ἐνθαδὶ
Πτελέασι γεγωνῶς, οἰκέτης νέος ὦν ποτε.
ἐγένετο τούτῳ δίδυμα ταῦτα παῖδια,
ὥς ἔλεγεν αὐτὸς, ἦ τε Πλάγγων, ἦς ἐρῶ——

ΓΕ. νῦν μανθάνω. ΔΑ. τὸ μειράκιόν θ', ὁ Γοργίας. 25

ΓΕ. ὁ τῶν προβατίων ἐνθάδ' ἐπιμελούμενος
νυνὶ παρ' ἑμῖν ; ΔΑ. οὗτος. ὦν ἤδη γέρων
ὁ Τίβειος ὁ πατὴρ εἰς τροφήν γε λαμβάνει
τούτοις παρὰ τοῦμοῦ δεσπότης μῶν, καὶ πάλιν·
λιμὸς γὰρ ἦν· μῶν, εἴτ' ἀπεσκάλη. ΓΕ. τὴν τρίτην 30
ὥς οὐκ ἀπεδίδου τυχόν ὁ δεσπότης ὁ σός.

ΔΑ. ἴσως· τελευτήσαντα δ' αὐτὸν προσλαβὼν
ὁ Γοργίας τί κερμάτιον ἔθαψε, καὶ
τὰ νόμιμα ποιήσας πρὸς ἡμᾶς ἐνθάδε
ἐλθὼν ἀγαγὼν τε τὴν ἀδελφὴν ἐπιμένει, 35
τὸ χρέος ἀπεργαζόμενος. ΓΕ. ἡ Πλάγγων δέ τί ;

ΔΑ. μετὰ τῆς ἐμῆς κεκτημένης ἐργάζεται
ἔρια, διακονεῖ τε, παιδίσκη πάνυ——
Γέτα, καταγελᾶς. ΓΕ. μὰ τὸν Ἀπόλλω. ΔΑ. πάνυ, Γέτα,
ἐλευθέριος καὶ κοσμία. ΓΕ. τί οὖν σύ ; τί 40
πράττεται ὑπὲρ σαντοῦ ; ΔΑ. λάθρα μὲν, Ἡράκλεις,
οὐδ' ἐγκεχεῖρηκ', ἀλλὰ τῶμῳ δεσπότη
εἴρηχ', ὑπέσχηταί τ' (3)

NOTES TO LITIGANTS.

(1) It appears to me the words *φεύγεις τό δίκαιον* should be assigned to Syrisus and, *συκοφαντεῖς δυστυχῆς. οὐ δεῖ σ' ἔχειν τὰ μὴ σά*, to Davus. Syrisus charges Davus with *φεύγειν τὸ δίκαιον*, because he declines to give up the child's belongings. Davus retorts that Syrisus has no right to them, and is therefore claiming to have what does not belong to him.

(2) v. 22. Here because the MS. has *κωλυομεσιν* Van Leeuwen supposes the copyist has taken two different readings into the text. It rather seems to me *με* is an interlinear explanation taken into the text, as so often happens, and proves a most mischievous source of corruption. For we not unfrequently find that it expels what was originally there and confuses everything.

(3) v. 26. *τούτων* cannot be right, for it would imply that the scene was in the country, and not as it really is, in front of Charisius' house at Athens. I read then *ἐκεῖσ'*. Davus would point in the direction from which he and Syrisus had come.

(4) v. 39. I see no reason for changing *ῆν* to *ῶν*. I therefore read *ῆν* in my text, and so render in my version, putting a full stop after *ῆν*.

(5) vv. 44, 45. I strike out *Δᾶος* and insert, *οἶν, φημ'*, between *τί γὰρ* and *ἐγώ*. It seems clear to me that *Δᾶος* is an explanation, and was intended to show quite unnecessarily, as is generally the case with such explanations, that *ἐγώ* meant Davus. If the name was genuine it would certainly be *Δᾶε* not *Δᾶος*.

(6) v. 53. *Σύρισκ'* cannot be right. Both the men are unknown to Smicrines, as he is to them. The name of the charcoal-burner has nowhere been given either by himself or Davus. How then should Smicrines call him by it? I read then as in my text. My theory is that *οδην* was corrupted to *ὀλην*, leading to the imperfect verse we now read in the MS.

(8) v. 84. *ἐπὶ τοῦτον*, sci. *ἐπὶ τὸν κόσμον*. The MS. clearly points to *τὸ παιδίον* being read in 85 after *οὔτοσί*.

(9) v. 92. Here I hope to have restored the true reading. Disappearance of the $\bar{\delta}$ of $\delta\eta$ after the $\bar{a}$ of $\chi\rho\upsilon\sigma\acute{\iota}\alpha$ led to $\tau\acute{\alpha}$ $\chi\rho\upsilon\sigma\acute{\iota}$ η , and the whole confusion we find in the MS.

(10) v. 99. Clearly it is $\bar{\sigma}$ not $\bar{\gamma}$ should be supplied before $\omicron\upsilon\delta\acute{\epsilon}$. $\bar{\sigma}$ disappeared before the $\bar{o}$ of $\omicron\upsilon\delta\acute{\epsilon}$.

(11) v. 104. Here where Van Leeuwen supplies $\acute{o}$ $\pi\alpha\acute{\iota}\varsigma$, Lefebvre supplies $\gamma\acute{\epsilon}\nu\eta\eta\varsigma$, which, Van Leeuwen says, ferri nequit. I have no doubt $\gamma\epsilon\tau\epsilon\acute{\alpha}\varsigma$ is the true reading. The space of four letters precedes $\eta\varsigma$ in the MS., and η is uncertain.

(12) v. 106. There seems no sufficient reason for reading $\epsilon\lambda\epsilon\upsilon\theta\acute{\epsilon}\rho\iota\omicron\nu$ for $\epsilon\lambda\epsilon\acute{\upsilon}\theta\epsilon\rho\omicron\nu$. I therefore restore it.

(13) v. 109. $\omicron\upsilon\nu$ seems more appropriate than $\nu\nu$. I suppose the $\bar{a}$ of $\acute{a}\pi\alpha\nu\tau\alpha$ dropped out.

(14) v. 118. The cause of the corruption of this verse is plain. $\kappa\epsilon\rho\delta\acute{\alpha}\nu\epsilon\acute{\iota}$ $\acute{\epsilon}\alpha\upsilon\tau\bar{\omega}$ was misread $\kappa\epsilon\rho\delta\acute{\alpha}\nu\epsilon\iota$ $\acute{\alpha}\upsilon\tau\bar{\omega}$ leading to $\kappa\epsilon\rho\delta\acute{\alpha}\nu\epsilon\acute{\iota}$ $\acute{\alpha}\upsilon\tau\bar{\omega}$, and so to what we read in the MS., one mistake, as is usual with copyists, being mended by a worse error.

(15) v. 122. Here by simply reading $\tau\eta\nu$ for $\nu\nu$ (the two letters that precede $\bar{\nu}$ are wanting in the MS.), I claim to have restored the true reading and to have shown that it was a mistake to substitute $\tau\eta\nu$ for $\tau\eta\varsigma$.

(16) vv. 131—134. I hope the punctuation I have adopted here will be admitted to be an improvement.

(17) v. 140. Van Leeuwen retains the MS. reading $\tau\alpha\delta\iota\kappa\epsilon\iota\nu$, understanding $\tau\bar{\omega}$ $\acute{\alpha}\delta\iota\kappa\epsilon\acute{\iota}\nu$. As $\tau\bar{\omega}$ however is construed with $\mu\acute{\epsilon}\lambda\lambda\omicron\nu\tau\iota$ not $\acute{\alpha}\delta\iota\kappa\epsilon\acute{\iota}\nu$, the crasis does not seem quite parallel to $\tau\bar{\omega}$ $\acute{\alpha}\nu\theta\rho\omega\pi\omega$, $\tau\acute{\alpha}\nu\theta\rho\omega\pi\omega$. I prefer then to read $\tau\bar{\omega}$ γ' . $\gamma\epsilon$ I take to have the force of "in any case," "at all events."

(18) vv. 142, 143. I read $\sigma\omega\tau\eta\rho' \acute{a}\pi\alpha\nu\theta'$, so that $\acute{a}\pi\alpha\nu\theta'$ here should correspond to $\acute{a}\pi\alpha\nu\tau\alpha$ in 143, and I also read $\acute{\alpha}\gamma\epsilon\iota$ at the end of 143, as it gives a satisfactory sense, and the MS. appears to show the letter $\bar{a}$ after $\epsilon\acute{\upsilon}\rho\omega\nu$, though uncertainly.

(19) vv. 145—150. I have omitted what appears to me to be clearly interpolated, and have combined 147, 150 into one verse. I have also omitted in my version what I reject as spurious, and altered the disposition of the persons given by

Van Leeuwen. Once it is clear that λαβὲ should be assigned to Davus, and that with this word he hands over the wallet to Syrisus, it is plain that, βραχύ—πέποιθα (147—150) is an interpolation, which has affected 147 and caused the intrusion of the unnecessary, οἶμαί γε δὴ, in 150. It is also plain that ταῦτα is required in 147, and that its disappearance is due to the interpolation.

(20) v. 155. Here I do not doubt that the MS. reading is: οὐ γέγονε δεινὴ γ' ἢ κρίσις, and I attribute it to the disappearance of γε before γέγονεν. The copyist saw γε was wanting, and he therefore, as he was sure to do, supplied it in the wrong place, and corrupted the text he supposed he was correcting. The emphatic δεινὴ, as I read, begins, as it ought to begin, the sentence.

(21) v. 156. The form ᾔσθας, which, so far as I know, occurs nowhere else, and is noticed by no grammarian, I regard as a vulgarism arising from an attempt to assimilate the form ᾔσθα to the ordinary form of the second person singular. οἶσθας which occurs in this play (v. 264), and there also in the mouth of a slave, I regard as a vulgarism of the same character, but it has been taken up by grammarians, and represented to be a correct Attic form as well as οἶσθα; mistakenly in my opinion. The grammarian of the Anecdota Bekkeri (p. 1295), in affirming οἶσθας to be good Attic refers to the Μαλθακοὶ of Cratinus as an authority. But as he does not quote the passage, we have no means of knowing what was the position in life of the speaker. In the Pornoboscus of Herondas (I attach no importance to the dialect being Ionic), we find οἶσθας (55) in the mouth of a man of low condition, and who confesses himself to be a barbarian. Suidas, s.v. οἶσθα, declares that οἶσθα is found, either with or without the final σ̄, and that it is added for metrical reasons or to avoid hiatus. But of this he gives no examples, though quoting several examples of οἶσθα; but that is hardly to the purpose. In Theocritus 22, 116, οἶσθας is I believe read by some to avoid hiatus, but the MS. reading is οἶσθα. The verse runs thus: εἰπὲ θεΐ, σὺ γάρ οἶσθα· ἐγὼ δ' ἑτέροις ὑποφύτῃς. I think the pause after οἶσθα may not un-

reasonably be held to excuse the hiatus. In any case *οἶσθας* is a conjecture. So in *Ion* 999 the MS. reading is: *Ἐριχθόνιον οἶσθ', ἧ τί δ' οὐ μέλλεις, γέρον;* The verse no doubt is corrupt, but to read *Ἐριχθόνιον οἶσθας, τί δ' οὐ κ.τ.λ.* is not the way to correct it, as I have endeavoured to show in my notes on Euripides. In *Alcestis* 780 the MS. reading is *οἶδας*, and is retained by Dindorf in the face of the statement of the grammarian of the A. B. l.c., who says, *τὸ οἶδας κεκώλυται*. I now come to the *cheval-de-bataille* of those who maintain that *οἶσθας* is a *civis Atticus*, I mean the gloss in Hesychius, where we find *οἶσθας· οἶδας· ἐκατέρως Ἀττικῶς*. He appears then to say that both *οἶσθας* and *οἶδας* are good Attic, without mentioning *οἶσθα*, and in direct contradiction to his fellow-craftsman, who lays down the rule, *τὸ οἶδας κεκώλυται*. But immediately before we have *οἶσθα· οἶδας, γινώσκεις*. In my opinion two glosses have been made up out of one, and *οἶσθας* substituted for *οἶσθα* in the second. The original text of Hesychius I take it was: *οἶσθα· οἶδας· γινώσκεις· ἐκατέρως Ἀττικῶς*. But however this may be, until an example of *οἶσθας* is adduced, not in the mouth of a slave or a man of low condition or a barbarian, I shall stick to my opinion. I should also be disposed to read *ἦσθας* in 516 for *ἦσθα*, for I hold that the man who would say *οἶσθας* would also say *ἦσθας*. I was wrong it seems in saying *ἦσθας* was noticed by no grammarian. I quote this admirably pertinent note from Headlam's *Restorations* (I am also indebted to him for pointing out to me that *γεγονός* in v. 317 is wrong). Eustath. 1773, 30. *Ἄλλιος μέντοι Διονύσιος γράφει ὅτι τὸ οἶσθα καὶ τὸ οἶσθας ἄμφω Ἑλληνικά, καθὰ τὸ ἦσθα καὶ τὸ ἦσθας*. This seems to me to establish what I have endeavoured to prove. Note, *ἄμφω Ἑλληνικά*, not *Ἀττικά*. The one is both *Ἀττικὸν* and *Ἑλληνικόν*. The other only *Ἑλληνικόν*.

(22) v. 157. The MS. breaks off with *αὐτ*, and it seems to me *αὐτὰ* or *ταῦτα* is required after *φυλάξεις*. As to what I have otherwise supplied, every one must do this to the best of his own judgment, and leave it to the critics to decide.

(23) v. 160. *ἔνδον* not *ἐνθάδε* seems to me required. It may be the *ἐνθάδε* of 161 caught the eye of the copyist.

(24) v. 168. The MS. reading is στριφνος, but no doubt στρυφνός is intended. No satisfactory sense is to be got out of the word. I take, μάλ' ἀγρυπνος, to have been corrupted to, μάλα τρυπνος, leading to στρυφνός.

(25) v. 174. I think it must be plain to every one that the true reading here is οὗτος not αὐτός.

(26) v. 195. I think I have correctly rendered συνάγουσι, by "They are at dinner," see Lid. and Scott s.v. In Schweighaüser's note on Athenaeus 142 c. we find : Sic et συνάγειν δείπνον, ni fallor, dixere Graeci, coenam agere, instituere. Sed solum per se verbum συνάγειν non puto ista notione usurpari; nisi ex connexionione orationis nomen τὸ συνπόσιον vel δείπνον, aut aliquid simile intelligatur. But I think that we must here understand the word thus, even though these conditions are not fulfilled.

(27) v. 204. The sense of this verse as it stands in the MS. seems to me unsatisfactory. I have therefore ventured to alter it. I supply δείξαι with ἀναδύομαι.

(28) v. 216. That 216 properly and immediately follows 215 seems evident, and Van Leeuwen has an elaborate argument to prove it does, contrary to the theory of Lefebvre that two pages are missing. I am not clear-headed enough to follow his argument, and I refer those who may be interested in the subject to him. For myself the internal evidence that nothing is wanting suffices me, and Van Leeuwen himself says, omnino nihil desidero.

(29) v. 222. It seems to me it is far more appropriate here for Habrotonon to address herself as ὦ τάλαινα, than Charisius as ὦ τάλαν, and I read accordingly. ταλαιν was, I suppose, corrupted to ταλαν, leading to what we now read. (See correction, p. 39.)

(30) vv. 225, 226. I read ἐφ' ὧν connecting it with περιέρχομαι. So reading exactly the same number of letters is supplied between στ and των, as appear to be missing in the MS. In 226 ἐνδον cannot possibly be right, for Syrisus comes out of the house of Charisius, where he has spent the night, in search of Onesimus, who he finds has not performed his promise of showing the

ring to his master, and whom he has not been able to find inside. *ἐνθάδ'* may have become *ἐνθα* through $\bar{\delta}$ having disappeared before the $\bar{a}$ of *ἀπόδος*, so leading to *ἐνδον*; for the rule is, always to mend one blunder by another.

(31) v. 251. Here but for the metre any one would certainly read *τροφίμων* for *τροφίμος*. I hope I have emended the verse successfully.

(32) vv. 261, 262. Here also I hope to have dealt successfully with the confusion of the MS.

(33) vv. 263, 264. Here again what we find in the MS. seems to have arisen from the $\bar{\delta}$ dropping out after the $\bar{a}$ of *παῖδα*. In the next verse it might be alleged of course that *οἶσθας* is used metri gratia, but I refer to my note on 156.

(34) vv. 278—281. The copyist seems to have confounded two readings in 278, 279. *ἐλευθέρας* | *παιδός*, and *ἐλευθέρα* | *ἡ παῖς*. *ἡ* dropped out before the $\bar{\pi}$ of *παῖς*, and *παῖς* was corrected to *παιδός*, metri gratia, naturally requiring *ἐλευθέρας* in the verse before. In 279 *γεγονός*, which Van Leeuwen reads, cannot be right, for the $\gamma\epsilon$ above the line indicates as always a word that has been left out. $\bar{\gamma}\sigma$ was corrupted to $\bar{\tau}\sigma$. In 281 corruption of *ἐπεὶ* to *ἐπὶ*, has led to the whole confusion.

(35) vv. 287, 288. The allusion is to the habit of young men clubbing together to defray the expense of a dinner, which was called, *δειπνεῖν ἀπὸ συμβόλων*. Jacobs (Anth.) on Hedylus IV. has this note:—Convivantur autem de symbolis; quod cum fiebat, coenaturi *σημεῖον* ponere solebant. cf. Ter. Eun. 3. 4, 1:—Heri aliquot adolescentuli coimus in Piraeo | In hunc diem ut de symbolis essemus: Chaeream ei rei | Praefecimus: dati annuli, locus, tempus constitutum est.

(36) v. 311. What we read is due to *σφόδρα δὴ* having been corrupted to *σφοδραν*, which the MS. reads.

(37) v. 313. It seems to me clear that *ἐνδον* is an intruder, and that we should replace it by *παιδίον*, which we cannot possibly do without.

(38) v. 324. It seems to me the man who says *οἶσθας* once should say *οἶσθας* always. Independent of this however, what

I read seems to me to give a far more pointed sense, than what we find in the text. It is noticeable that Habrotonon's regular catchword is, οὐκ οἶδα.

(39) v. 340. τετόπακεν was I suppose corrupted to τοπικόν, leading to τοπαστικόν, which I believe the MS. intended.

(40) v. 355. The MS. I do not doubt read μοι δοκεῖ.

(41) vv. 357—359. I think ἐκτεμεῖς in 358 justifies me in the alteration I have made in 357. I suppose Onesimus to have his master in his mind. The expression ἐκτεμεῖς shows that it is not teeth he was at first thinking of, but something different. He begins by bringing his hand lower down, but then thinking better of it he takes it to his mouth and touches his teeth, which is expressed by τούσδε. So in the Troades (480) as Hecuba says, τρίχας τ' ἐτμήθην τάσδε πρὸς τύμβοις νεκρῶν, she would touch her hair at τάσδε. The New Comedy takes care to preserve a certain decorum, while the Old calls everything by its right name without any scruple or circumlocution. Thus in the Lysistrata (1119), when the Spartan declines the proffered hand of the personified Διαλλαγῇ, Lysistrata at once says : ἦν μὴ διδῶ τὴν χεῖρα τῆς σάθης ἄγε.

(42) v. 375. I place a colon after γὰρ as does the MS. μοι, pleonastic.

(43) v. 376. I think I have rightly restored this verse. It is plain Sophrone is not speaking of herself, but of Pamphila.

(44) v. 385. There is no objection to the reading τὸν παῖδα, which the MS. seems to indicate, in the fact that Habrotonon says τοῦτο in 387. So in 78 Syrus calls the child τὸ παιδίον, and yet says αὐτὸς πάρεστιν in 85. He also calls it, τὸ παιδίον in 94, but ὁ παῖς in 104.

(45) v. 395. I continue the speech to Sophrone. It is clear that she must ask Habrotonon to take her into her house, and that Habrotonon could not ask Sophrone to do so, for she lives in the country with her master Smicrines, as is plain from 473, 474. It seems to me some particle indicative of transition is needed before τὴν θύραν. I have therefore inserted ἤν.

(46) vv. 399—405. 400 seems to me a variant of 399 and unquestionably interpolated. It is therefore omitted in my

version. The MS. reading has, I think, arisen from a confusion of two different readings, ἐμάνη γ', and, ἐπιμαίνεται', of which the latter is to my mind to be preferred. In 401 I also regard Χαρίσιον as an explanation, and have therefore replaced it by τὸν ἐμόν. αὐτῷ. αὐτῷ seems to me to be clearly required. In 403 I believe there has been a confusion of two readings as in 400, namely of, εἰς πάντ' and τὰ πάντ'. If I were certain that I had succeeded in reproducing the verse as it originally stood in the MS. I should reject it as I reject 400, and read τοιοῦτό τι for τοιουτονί in 402. But that is just what I cannot be certain of. In 405 I do not doubt that the εἷν found in the MS. indicates ἐνέμεν' ἀκροώμενος, not ἔμενε κἀκροώμενος, to be the true reading.

(47) v. 410. While accepting Van Leeuwen's excellent emendation ἄμα for ἄν (the scribe I think intended ἀνεπάταξε—compare ἀναπαίω), I place ἄμα after ἐπάταξε.

(48) v. 421. αὐτῷ has no point, but ἐσθ' ᾧ, which is suggested by the MS. reading, has. Charisius reproaches an unnamed person, whom Onesimus shrewdly suspects to be himself and is consequently terror-struck.

(49) v. 433. ἄνθρωπος is here used much in the same sense as homo is frequently employed by Cicero in the phrase, quem ego nunquam hominem putavi. "Whom I never looked upon as a human being at all."

(50) v. 434. I read λαλῶν for καὶ λαλεῖς. The natural order would be καὶ μέγала λαλῶν φυσᾶς. Such inversions, to judge from these fragments, seem to be tolerably frequent in Menander.

(51) vv. 455—457. I take it that μὴ disappeared before μοι, in 455, which caused ἱερόσυλ' to be substituted for ἀθλία. The gentler term of reproach, ἀθλία, seems to me more appropriate than ἱερόσυλε, that favourite term of abuse of that peppery old gentleman Smicrines. So in the Περιχειρομένη (304) when Glycera's maid lingers, she says, τί μέλλεις, ἀθλία;

(52) vv. 462, 463. I think Charisius is the speaker of these verses, and that he is expressing his resolution to have nothing more to say to Habrotonon, and pluming himself on his superior continence to some one, possibly Smicrines. If this is so, the tone of these words seems to me a confirmation of what I have

said in my note on 455—457 as to ἀθλία being more appropriate than ἐρόσυλε. The words then would be part of a soliloquy of Charisius after Habrotonon has left him, and this soliloquy and these words would I think conclude the fourth Act. That the next verse follows immediately without any ΧΟΡΟΥ does not alter my opinion; for it seems absolutely clear that v. 398 forms the conclusion of the third Act, though no ΧΟΡΟΥ appears there any more than here.

(53) vv. 467—476. In 467 I read with Headlam, ἀλλὰ περιμείνω. In 471 I take the MS. reading to have certainly been: ἄν αὖθι λαλήῃς τι. I regard αὖθι in the sense of αὖθις as un-Attic, and I take the reading to be due to the disappearance of the ῆς of λαλήῃς. In 472 I can make no sense of ὅταν ἴδῃς. I read then, ἔστ' ἴδῃς. In 476 I take, κείσει σύ, to have been corrupted to, καί σοι σύ, leading to κάγώ σοι, which I believe was the MS. reading. Also I think ῥ disappeared before the ε of ἐμοί.

(54) vv. 480—482. The words, τίς—χαλεπός, are as I hold neither addressed to nor heard by Smicrines, though what follows is. I therefore place a full stop at χαλεπός, and read ἦκεις for ἦκων in 482.

(55) v. 504. ἀνδρὸς σαντοῦ is contra metrum. I read then αὐτῆς. It was no doubt first σαντῆς and corrected to σαντοῦ.

(56) v. 516. See p. 100, l. 17 from bottom.

(57) vv. 530, 531. I suspect οἶδα of being an explanation. I read then, ναὶ σφόδρα γάρ. συνηκεναν I take to have been corrupted to συνηκεπαν.

REMARKS TO LITIGANTS.

OF this play we have the first Act (as I think) complete (1—261). Of the second we have 159 verses to 360, after which follow 7 unintelligible and mutilated verses, succeeded by a lacuna of, Van Leeuwen supposes, 27 verses, and in which I take it the second Act ended and the third Act began. The third Act ends I do not doubt with 398, though there is no indication of this in the MS. The fourth Act I suppose to end with the isolated verses 462, 463, though again the MS. indicates nothing of the kind, but 464, which I take to be the first verse of the fifth Act, immediately follows 463, the speaker Smicrines being indicated by ΣΜΙ | on the margin. That there was a prologue, as I have observed before, seems to me probable, and I find evidence of this in vv. 165—167, which are clearly intended to indicate the reckless way of living Charisius has taken to in order to drown his vexation at being presented by his wife with a child, evidently conceived before their marriage. It seems to me that Menander would hardly have put the words in question (*μάγειρον—ἔπινον*) into the mouth of Onesimus, unless the prologue had before made their intention clear to the audience. So too I think there must have been some mention of Habrotonon in a prologue, and her connexion with Charisius, before her appearance on the stage at 213. Who Chaerestratus is also seems to need explanation, for it appears certain that he nowhere figures in the play, and also why Syriscus deposits the things found along with the exposed child with Charisius. That Chaerestratus is the father of Charisius and lives in the same house with him seems to me indicated by the following considerations. In 160 Syriscus calls Charisius, *τὸν τρόφιμον*, which to my mind undoubtedly implies that he is living in the house of his father. He says further that he is going to await Chaerestratus here (i.e. in the house of Charisius, where he actually passes with his wife the night which intervenes between the first and second

Act), and that he will return to his work after paying his due out of the products of his labour to Chaerestratus, whose slave in 190 he declares himself to be. The position of Syrisus then is this; he makes his living as a charcoal-burner on his own account, but remains the slave of a master, to whom he has at stated times to pay a certain sum out of his earnings. His master Chaerestratus is just now absent, but is expected on the morrow, when he intends to pay him his due and return home. In the meantime he deposits the articles found with the child for safety with the young master Charisius, who has a household of his own independent of that of his father, Chaerestratus. So rightly or wrongly I explain to myself the situation. Another point also seems to require notice. How is it that Syrisus does not know Onesimus? One might suppose that Syrisus only made his appearance yearly to pay his dues, and that between his last appearance and his presenting himself now Onesimus had been acquired by Charisius, and so the two men were unknown to each other. In the interval Onesimus, who is a clever and intriguing fellow, might have wormed himself into his master's confidence. Van Leeuwen very rightly suggests that it was during some absence of Charisius that Pamphila's child was born, that with the aid of her nurse Sophrone she concealed the matter and exposed the child, that Onesimus contrived to find out what had happened, and informed his master, as we know he did from the fragments before us, in the hope of being set free as a reward. We may also conjecture that when the birth took place Sophrone was living with Pamphila in the house of Charisius, who on discovering what had happened, returned her to Pamphila's father, Smicrines, with whom she is certainly living at the time comprised in the action of the play. Nothing more need I think be said as to the plot of the play, for in other respects it must be abundantly clear to any one who reads these fragments with ordinary attention. The admirable art with which the plot is developed must also, I should imagine, impress itself on all those who have any feeling for or interest in such matters, even in spite of the fragmentary state in which the play has come down to us. Certainly it must be

so with those who are able to read and appreciate the incomparable original in its own language, and as it came from the pen of the great artist who wrote it. Even amid all the imperfections of my version, that at least, I trust, if none of the other merits of the original, will be apparent. I have done not what I wished but what I could, and I can only hope that some abler hand may be moved to improve on these imperfect beginnings; that some one, no mere pedant, but one who has slept on Parnassus and drunk of the sacred spring, may give to the world a likeness of Menander, less blurred and shadowy than shows itself darkly in a mirror so defective as this version. I would observe that Lefebvre's version, qua version, is much better than mine, but his text is far inferior to that of Van Leeuwen, and consequently to mine. Of all the admirable scenes the fragments of this play present to us, I am inclined to give the foremost place to that between Habrotonon and Onesimus, where she communicates to him her plan for outwitting their master, as she pretends for their common benefit, though of course she has no other end in view but her own advantage. Onesimus, who is no simpleton, sees this clearly enough, but has no choice but to commit himself to her. In a subsequent soliloquy no doubt he seems to disparage his own abilities, but this must be attributed to his disappointment at the ill-results of his own attempt to better his condition, and to his admiration for the woman's cunning of Habrotonon, which as a mere man he feels far outshines his own. How admirably too does the character of that artful hussy Habrotonon come out in the scene before us. The vulgarity of the woman oozes out at every pore. The distress of Pamphila, her despair as she rejoins her companions, affect her but little. It is the ruin of the Tarantine, as it seems to her, that is truly deplorable. How perfect too is the vulgarity of the exclamations she proposes to indulge in to her master. They should be enough, one would think, to turn any man sick, and as a matter of course call forth the rapturous applause of Onesimus. How excellent too is the concluding scene, where that conceited puppy Onesimus takes advantage of the situation to pay out that

hectoring old fellow Smicrines for the many compliments he has no doubt addressed to him, by airing all his insolence at his expense.

Neither this however nor any other version, I must again warn my readers, can make them acquainted with the real Menander. Unless they can read him in his own language, they will have about as adequate an idea of what he is, as a man born blind has of colours. And even this will not suffice, unless they have something in themselves, which no one can put into us, and which it seems we do not all of us possess. A certain learned professor was pleased to observe the other day (I have forgotten his name, but that does not much matter; he had, it is to be supposed, read the fragments), that Menander was now on his trial, and that it remained to be seen whether he would stand the test, and maintain that reputation he had in the ancient world. I am tempted to exclaim with old Smicrines, What impudence! In a few more years he and all his compeers will be plunged in a deeper pool than Sophrone was threatened with, never more to emerge into the daylight, while the name and fame of Menander will live and flourish, so long as any remain who can understand his language, and appreciate what is first-rate in literature. The old civilization, with its knavish slaves, harsh fathers and wheedling harlots, has passed away for ever, and Menander went down with it. But he has returned, as it were by a miracle, and will now for ever remain among us, along with his great predecessor in the comic art, Aristophanes, and that tragic poet, he so warmly and justly admired, and to whom his own genius was in many respects akin.

NOTES TO LADY WITH THE SHORN LOCKS.

(1) vv. 3--6. In v. 3 I supply ἐκέισε. It seems to me Ignorance would point the house out to the spectators she addresses. I conceive Polemo and Glycera to be present on the stage and that they are pointed out to the audience. Therefore in 7 I read ὁρᾶτε νῦν for εἶδετε νῦν.

(2) v. 25. For the reason I stated in the last note I read as I do here.

(3) vv. 37--40. For what I supply in 38 compare The Woman of Samos, v. 64. In 39, 40, I have endeavoured to restore a text which seems to me confused and corrupted.

(4) v. 41. There is a subtle touch here. The spoilt beauty, Glycera, offended by Polemo's violence, complains she is not allowed to do this freely, i.e. embrace her brother, but as she does not choose to say Moschio is her brother, Polemo naturally is infuriated.

(5) v. 47. τοῦτο refers of course to the shaving off of Glycera's hair, which one might suppose appeared in the mask of the actor who represented her. αὐτῶν and τοῦτο clearly indicate that Polemo and Glycera are on the stage and pointed out by Ἀγνοια. (I would now read, τοῦτ' ἐδύσχερανέ τις | ἰδὼν, ὕβριν τ' ἐνόμισε, κ.τ.λ.)

(6) v. 70. No doubt Doris asks the boy to tell some one to come out and speak to her, perhaps Moschio. One would conjecture the object of the messages to be to make arrangements for Glycera taking refuge in Myrrhina's house, where we afterwards find her. αὐτός certainly refers to Moschio, who hoped Glycera's distress would induce her to admit his addresses.

(7) The fragments that follow v. 70 (71--216) were assigned by Lefebvre clearly in error to the Woman of Samos. Van Lecuwen saw that they belonged here, and was confirmed in his judgment by two verses contained in them, 173, 174, being

quoted from the *Περικειρομένη* by the Schol. to Arist. Plutus 35. But the internal evidence independent of this is overwhelming.

(8) vv. 71—76. It would seem Moschio's friends had got wind of his having his mistress in his mother's house, and after they had drunk freely came to celebrate the event by what the French would call a charivari, and the Greeks called *κωμάζειν*. In 73 *ύμᾱς* cannot be right, for the speaker is himself one of the household.

(9) vv. 77—80. To v. 78 Van Leeuwen has this note:—
^σ*ταιθεοισιν* Cod. *τοῖς θεοῖσιν τ'* Lefeb.; verum praebet, quod indicavit Croisius Men. fr. 875. Mansit in hac voce, quod unius adjectivi instar est, prisci dativi terminus *οισιν*, item Anaxipp. fr. 6. 4. (*Κίθ. I. 4.*)

(10) v. 128. *εἶπα*, which I believe never occurs in tragedy, but only *εἶπον*, should be noted.

(11) v. 130. A comparison with vv. 210—212 shows clearly that Glycera is referred to, and that therefore *φοβηθεῖω* and *καταπέφηνγ'* (131) is to be read. The MS. suggests *αὐτῇ* as following *κατεπέφηνγ'*. *ἦ, καί*, at the beginning of the verse are two different readings which have got together into the text.

(12) v. 142. Davus I take it was going to try to get out of what he had said, but not liking the expression of Moschio's face, he thinks it best to admit he did say so.

(13) v. 147. I believe *σν* to have dropped out after the *οὐ* of *ἐμοῦ*.

(14) v. 162. Comp. *Ἐπιτρ.* v. 422.

(15) v. 166. It seems to me clear that *δεῶ φάσκειν* is an expl. of *ἀκαρῆς ἔφασκον*, and the imp. is certainly required. It was on his return from the former journey that he was on the point of telling this to Polemo. (Comp. v. 64, where *πορεύσομαι* shows he is on his way back to his master.) It is not to be supposed he knew anything of the kind. He was tempted to say so to Polemo so as to make him jump.

(16) vv. 169—175. In 169 I am indebted to Headlam for the hint—"In Comedy the scansion must be *ἐνύπνιον*." 170, 171 seem to me to have been corrupted and confused. They

cannot possibly be right as we find them. In 171 I believe the MS. *ταῦτα* to be due to *πάντη* dropping out. In 175 the confusion has I think been caused by the disappearance of the $\bar{\tau}\eta$ of *πάντη*.

(17) vv. 202—217. In 202 I am indebted to Headlam for *πέλτα*, who refers to Suidas s.v. In 204 the meaning of *σκατοφάγος* is determined by v. 205 of the Woman of Samos. The word originally signified a form of madness the symptoms of which were a depraved appetite, and a savage moroseness. It came then by transference to mean a surly fellow whom there was no joking with. We learn this much, that Polemo coming home and finding the bird flown, fell into a fury with his household and led them out to attack Myrrhina's house, from which Davus comes out and confronts him. 211, 212 are defective at the beginning, the MS. giving . . *σκα* . . and *σασα* : *καὶ*, respectively, but there can be no possible doubt as to their being correctly supplied. At 217 we find Polemo in company with a woman of loose life called Habrotonon, whom one may suppose he has taken up with, so as to console himself if possible when he had fallen out with Glycera. Van Leeuwen seems to think there is no gap between 216 and 217. In my opinion there certainly is. In the whole mutilated passage 176—216 there seems no place for any mention of Habrotonon.

(18) vv. 217—220. It is clear that the second not the third person is required. The $\bar{\theta}$ of *ἴθ'* I take to have disappeared before the $\bar{o}$ of *οὐκ*. The context seems to show that *μέλλονσα* is what we should read at the beginning of the verse. I restore the MS. *οὐκ ἐστ'*, for which *οὐκ ἦσθ'* is generally read with mark of interrogation after *ἡγεμών*. In 220 the MS. I think read *οἰδᾶς τι. πολιορκίαν* as the MS. reads is unmetrical. (In text it should be : *χρήσιμον ἐπίστασαι κ.τ.λ.* But I would now read :

οὐκ ἐπὶ πολιορκίαν τι σῶσθαι χρήσιμον.) ἡρὸς δὲ, ἡ βρόγχον!
~~οὐκ ἐπὶ πολιορκίαν τι σῶσθαι χρήσιμον.) ἡρὸς δὲ, ἡ βρόγχον!~~

(19) vv. 221, 222. 221 *Graeca ita se habent, προσερεῖσ'* (i.e. *προσερεῖσαι*). *ἀναβαίνειν, περικαθῆσθαι*. (The MS. seems to indicate five letters as wanting before $\bar{\delta}\upsilon\sigma$, and *προσερείδω* is a distinctly military term, which *ὑποδύω* is not. I read then $\bar{\mu}\nu\sigma$, i.e. $\bar{\rho}\epsilon\iota\sigma$, for

$\overline{\delta\nu\sigma}$ and $\overline{\pi\rho\sigma\epsilon\rho\epsilon\acute{\iota}\sigma'}$ for the common reading $\overline{\acute{\iota}\pi\omicron\delta\upsilon\sigma'}$.) Haec verba, si ita, ut nos, interpreteris, nihil habent offensionis. Sed longe alia intelligit Habrotonon et merito indignatur. Intelligit enim, nescio quid apponere, scandere, insidere, quae omnia ad $\tau\omicron$ $\overline{\kappa\epsilon\lambda\eta\tau\acute{\iota}\zeta\epsilon\iota\nu}$ spectant. Haec quae labantem aetatem sapit ambiguitas, non laudanda quidem est, sed tamen notanda.

(20) v. 224. I have substituted $\acute{\omega}\varsigma$ for $\kappa\alpha\iota$. As the text stands Polemo could not understand what Pataecus intended. $\acute{\omega}\varsigma$ must I think have dropped out, and been supplied by $\kappa\alpha\iota$.

(21) v. 227. Here all with one consent read $\alpha\upsilon\tau\acute{\eta}$, though the MS. for fear of mistakes has placed a ' above the $\bar{\nu}$, to show we should read $\alpha\upsilon\tau\eta$. $\alpha\upsilon\tau\eta$ is certainly right and refers to the $\tau\alpha\acute{\upsilon}\tau\eta\nu$ of 226.

(22) vv. 257, 258. The MS. I think read in 257 and intended in 258 as follows:— $\omicron\upsilon\ \gamma\acute{\alpha}\rho\ \acute{\epsilon}\omega\rho\alpha\kappa\acute{\epsilon}\nu'\ \acute{\epsilon}\pi\acute{\iota}\phi\eta\varsigma\ |\ \sigma'$; ΠΑ. $\acute{\epsilon}\gamma\omega\gamma\epsilon\ \kappa.\tau.\lambda.$

(23) vv. 269—271 seem to me a manifest interpolation, and I have left them untranslated in my version. If they are retained a comma should be placed after $\omicron\upsilon\tau\omicron\sigma\acute{\iota}$, and a full stop after $\pi\omicron\tau\acute{\epsilon}$.

(24) v. 287. Menander uses $\acute{\epsilon}\varsigma$ for $\epsilon\acute{\iota}\varsigma$ metri gratia. Comp. v. 67.

(25) vv. 294, 295. I can see no justification for the imp. $\acute{\epsilon}\chi\rho\eta\nu$. σ disappeared as I think after the $\bar{\sigma}$ of $\pi\acute{\alpha}\nu\tau\alpha\varsigma$, and in true copyist fashion was replaced after $\tau\eta\rho\acute{\epsilon}\iota\nu$ in 295, while $\pi\acute{\alpha}\nu\tau\alpha\varsigma$ was changed to $\pi\acute{\alpha}\nu\tau\omega\nu$, and $\overline{\epsilon\chi\rho\eta}$ corrected to $\acute{\epsilon}\chi\rho\eta\nu$.

(26) vv. 296—299. In 296 Van Leeuwen supplies $\tau\hat{\omega}\nu\ \tau\iota\varsigma$, saying the article is necessary, which I do not see, nor did Croiset, who read $\eta\ \tau\acute{\iota}\varsigma$. In 299 it is corruption of $\delta\tau\omega$ to $\acute{\epsilon}\gamma\omega$ that has led, as I believe, to what we read.

(27) vv. 310—324. In 310—318 Glycera is I think addressing her brother Moschio. In 311 $\acute{\epsilon}\gamma\omega$ seems required. $\overline{\tau\omicron\upsilon\tau\omicron\sigma}$ was I suppose corrupted to $\tau\omicron\upsilon\tau\omicron\upsilon\varsigma$. At 324 Lefebvre's papyrus breaks off. What follows to the end of the play is from Grenfell and Hunt's papyrus.

(28) vv. 335, 336. In 335, 336, comp. Meineke, Περικ. Fr. 4. 5. ad fin.

(29) v. 350. There seems to have been a confusion of two readings, πολλῶ φανείης ἄν, and πολλῶν φανεί γοῦν.

(30) v. 353. I cannot believe the first syllable of ἄκοντος can be shortened. I treat it therefore as an explanation of οὐχ ἐκόντος. At the end of the verse Van Leeuwen has τὴν θύραν ψοφεῖ, and no doubt the MS. has θύραν, but who is the subject of ψοφεῖ? Also the MS. seems to indicate that ν was to be attached to ἐστίν, and had been left out.

REMARKS TO LADY WITH THE SHORN LOCKS.

OF the 324 verses of this play, according to Van Leeuwen's reckoning, that are found in Lefebvre's papyrus, something like a hundred are so fragmentary or in such a condition that nothing can be made of them. The last 51 verses of the play contained in Grenfell and Hunt's papyrus, though in a sad condition, have yet by the labours of various learned men been so far restored, that we have something not certainly far different from what came from the pen of Menander.

What remains of the play begins with part of the prologue spoken by an allegorical personage, *"Αγνοια*. Van Leeuwen observes: *Interierunt fabulae nomen, argumentum, personarum index, dein versus fere quinquaginta, si primum folium deest, aut fere centum viginti si et secundum.* Adopting the former hypothesis, we shall have then a prologue of about 100 verses, not an impossible length for a prologue, as it seems to me. The actors appear to be present on the stage, and to be pointed out to the audience by *"Αγνοια*. The first Act begins then, I take it, with v. 52, and the outrage committed by Polemo on Glycera, to which *"Αγνοια* refers, takes place before the action of the play begins. Act I. breaks off at 70, and 70—76 I take to be all that is left of Act II., the end of which is indicated at that verse by ΧΟΡΟΥ. Act III. begins then at 77, and continues to v. 262, as I suppose (Act. IV. beginning at 263, though the MS. does not indicate this in any way). The sudden appearance of Polemo at 177 is puzzling. We might perhaps suppose the slave who speaks 164—176 to have loitered on his way and turned aside somewhere, and that Polemo, having in his feverish impatience shortly after followed him, passes him on the way and arrives at the house before him. There he becomes aware of what has happened, and bursts out of the door at 176 followed by his slaves. Act IV. breaks off at 287, and at 288 I believe we are already in Act V.

From what remains to us of the play it is evident that in merit it could not have been inferior to the *Litigants*, and even the wretchedly mutilated and scanty remains of the scene between *Moschio* and *Davus* are enough to impress us with a high idea of its merits. It matters little that we can form no idea of what is the object of the mystification of poor *Moschio*, who even in the fourth Act, as we see from his soliloquy, is still ignorant of who *Glycera* is. But we have two scenes of surpassing excellence and dramatic effect which in fact may be said to be all that practically remains of the play before us. These are the scene between *Polemo* and *Pataecus* contained in the lately found papyrus, and the final scene contained in the one found some eight years before. In the former scene, the rage, the helplessness, the despair of poor *Polemo* could not be more forcibly depicted, nor the admirable tact with which *Pataecus* soothes and quiets him. The despairing cry of *Polemo*, *Γλυκέρα με καταλέλοιπε, καταλέλοιπέ με Γλυκέρα, Πάταικε*, is one of those master-strokes of which only a great artist is capable. The last scene for its effective mixture of the comic and pathetic is unrivalled. One feels that poor *Polemo* is absolutely subdued, and will give no further trouble. He is *Glycera's* body and soul, and one can only hope she will use her victory mercifully. She takes care not to be too gracious, and keeps him in his proper place by impressing upon him that he is forgiven, not because he deserves it, but because his fury has led to her being restored to her father. How effective is his humble reply, *ὀρθῶς, φιλάτῃ* (371). But the gem of the scene is that cry that comes from the bottom of his heart (369), *διαλλάχθητι, φιλάτῃ, μόνον*, where for the first time he dares to raise his eyes and look at *Glycera*. It is one of those magic strokes of genius, and reminds one of the incomparable non ausim of the *Eunuch*. The readers of Terence will remember that when the charming young ruffian *Chaerea* takes occasion to tell *Thais* he loves her, that shameless hussy *Pythias* warns her mistress if that is so to look out for herself, on which the young scamp, lowering his eyes with a simulated modesty, murmurs, non ausim.

It is very likely however that the mutilated condition of this play, and our consequent inability to follow the development of the plot as we were able to do in the *Litigants*, may prevent most readers from taking much interest in it. One might indeed be tempted to repine that of so excellent a work so little is left to us. But after all the privilege of knowing such a man as Menander at all outweighs every drawback. Before the discovery of these fragments, we had to say, *ἡμεῖς δὲ κλέος οἶον ἀκούεμεν οὐδέ τι ἴδμεν*. Now we have seen the man, we know him, and can value him.

Here I have to confess to my shame that the final scene, though known to me ever since it was published, did not at the time at all impress me. I was practically insensible to its merits, and it is only now in connexion with these fragments that its excellence has dawned upon me. So it is with all those who have the spirit of the immortal gods within them. It is to kindred minds alone that they at once reveal themselves. With most of us it is only gradually, if ever, that we recognise them for what they are. After all it does not greatly matter. Though the pleasure we derive from the best art and the best literature is the purest and the highest of which our unregenerate nature is capable, it is a spiritual luxury, not a spiritual necessity. It has to do with this transitory life only, and will pass away along with it. There can be no place for it in that city, which is our true home, and where I trust we shall all of us one day be gathered. It is not intellect, it is not culture, that will enable us to enter there.

It only remains for me to observe that the play is alluded to in an epigram of Agathias (14 in Jacobs' *Anthology*), in connexion with which I will take occasion to notice two errors, one ancient and one modern, relating to this play. Jacobs in his annotations quotes from Philostratus (*Epist.* 26) as follows: *Οὔτε ὁ τοῦ Μενάνδρου Πολέμων καλὸν μειράκιον περιέκειρεν, ἀλλ' αἰχμαλώτου μὲν ἐρωμένης κατετόλμησεν ὀργισθεῖς*. Now it is clear Glycera was no captive. She was found exposed with her brother by the old woman who brought her up, as the prologue tells us. She was handed over to Polemo to live with him

as his mistress, but there is no mention of any sale. Polemo is distinctly told by Pataecus that Glycera is her own mistress, and that he has no claim on her. She is then a free-woman, not a slave or a captive, as Philostratus, no doubt from some confusion or lapse of memory, represents her to be. But Jacobs himself agrees with the opinion of Huschke that the *Περικειρομένη* is identical with the *ῥαπιζομένη*, which seems to be distinctly false and refuted by the Epigram itself. The title, *ἡ ῥαπιζομένη*, clearly shows that the woman in question was beaten by her lover. The Epigram however says of the man, who is the object of the reproaches of Agathias: *καὶ τραγικοῖς ἀχέεσσι τὸ κωμικὸν ἔργον ἀμείψας, | μάλιστα ῥαδιότης ἄψα θηλυτέρης*. This man then in beating his mistress went beyond the example of the Polemo of Menander's comedy, who was content with shearing off Glycera's hair. But it is abundantly evident from these fragments, which were of course unknown to Jacobs, that Polemo was guilty of nothing of the kind.

NOTES TO WOMAN OF SAMOS.

(1) vv. 4—10. The fragment begins with three verses of which only a few letters remain. In 10, 11, much the same thing seems to have happened with εὐθύς, as afterwards in 242, 243, with μικρόν, i.e. εὐθύ, altered to εὐθύς, has got into the wrong verse.

(2) vv. 15—20. At the end of 15 the MS. has $\overline{\epsilon\sigma\omega}$, altered no doubt from $\overline{\epsilon\xi\omega}$ metri gratia. In 18, 19, the text seems to me corrupt and confused, and I have endeavoured to put it right. Unwillingness to recognise the form ἄνωθε has, I think, led to the confusion we find there.

(3) v. 37. λούσατ' and the θεραπεύετε that follows in 39 seems to show we should read τάλανες.

(4) vv. 65—67. In 65 the intrusion of τοῦτον seems to have expelled μάγειρον, which is clearly required. τὸν μάγειρον, because Parmeno had been sent to the market to fetch one. In 67 I look on ἐστὶ as an intruder which has expelled πρὶν γε. I have as I think rightly supplemented τουτονὶ καλεῖν, because it is plain from what follows in 80 that it was Demeas' intention to let the cook pass into the house, and then stop Parmeno and question him.

(5) v. 72. εἰ seems to me out of place here. I read then ἦν, ὦν dropped out before the π of πυνθάνομαι, leading to εἰ.

(6) v. 84. Here in his first edition Van Leeuwen read: τὸν ἄνδρ' ἔσω. He now reads as I do. Lid. and Scott, s.v. εἶσω, say ἔσω never occurs in comedy. We find, however, an instance in 332, where, though the MS. has $\overline{\sigma\omega}$, there can be no question ἔσω is rightly read.

(7) v. 90. It seems to me the MS. reading ἔτι is wrong. I read then ἐπὶ.

(8) vv. 94—98. The interpolated verse 95 has affected 94

and led to intrusion of ἐγώ. Headlam's note has led me to this conclusion. In 98 what has disappeared in the MS. between πρόσεστιν and ἦν is not a letter, but : .

(9) v. 105. The mark of the distinction of persons : follows ἐστίν. I believe εἴπ' to have dropped out before ἔτι. At the beginning of the verse the MS. certainly read τίς δ' ἐστίν, but that is clearly wrong.

(10) v. 175. εἰσέρχομαι gives no sense. It is clear we should read εἴς σ' ἔρχομαι.

(11) v. 179. See Lid. and Scott, s.v. ἄχρις. It seems to me we should read ἄχρι ἄν. To alter ἄχρι ἄν to ἄχρις ἄν, is just what a copyist would be likely to do.

(12) v. 201. Regarding Δημέας as an explanation, I read οὗτ σί.

(13) v. 205. Compare ἡ Περιχειρομένη v. 204, and note on that verse.

(14) vv. 208—211. This passage is evidently very corrupt and confused, and I have endeavoured to restore it. In 210 I do not doubt the MS. read ὄψον παραθήσειν contra metrum.

(15) vv. 230—235. In 230 I take it the MS. read : ἀλλὰ μὴν σὺ κἀπόφηνγε (κ should be σ) κ.τ.λ. In 235 ὦ ἄνθρωποι is plainly corrupt, for who should it be addressed to?

(16) vv. 238—243. In 238 ὅτι I suppose dropped out after the ὄν of σαντόν. In 243 I look upon περιπατήσω as an explanation. In σεαυτὸν ἀνάλαβε we have an instance of a tribrach in the 7th place. In tragedy I know only two instances, Phoen. 609, and Ion 1154, both as I believe due to corruption, as I have pointed out in my annotations to Euripides.

(17) v. 253. It seems to me Ζεὺς is clearly required. Demeas is explaining to Niceratus that if Zeus took advantage of Acrisius' daughter, he cannot expect a lover of such high degree for his own. I regard ἡξίωσε as an explanation.

(18) vv. 261—263. τέλη gives so much better a sense than πολύ, that I have ventured to substitute it, the more so because the two words as written are not so very different. In 262 it seems to me μέγας should certainly be read for μέλας. In Callimachus, Ep. 53 (Anth. Jacobs.), we have an instance of μέλας

corrupted to μέγας. In the last two verses we read: εἰ δὲ τὸν ἡδὺν | βούλει Πελλαίου βούς μέγας εἰς Ἀΐδην (so Planudes) (Cod. Vat. εἰν Ἀΐδην). I read: Πέλλαιον βούν μέλαν' οἷσ' Ἀΐδην, rendering, Offer a black Macedonian bull to Hades. There were two corrections of the corrupt εἰς Ἀΐδην, viz. εἰς Ἀΐδην, and εἰν Ἀΐδην. In 262 I take οὐκ ἂν ἀποθάνοι to have arisen from an inept explanation of κείται, ἀποθανείται. The metaphor is from wrestling. As regards ἂν εἰ in 263 I would compare Medea 941, οὐκ οἶδ' ἂν εἰ πείσαιμι.

(19) v. 268. The MS. assigns τᾶνδον εὐτρεπῇ to one speaker and what follows to another; wrongly as I think. An element of uncertainty affects however any conjecture, in consequence of what goes before being unintelligible.

(20) v. 283. I have no objection in itself to αὐτόν με, as Van Leeuwen and the MS. read, but it seems to me αὐτὸς is here clearly required.

(21) v. 309. I supply $\overline{\eta\sigma\omicron\rho\omicron}$ between δ and $\bar{\epsilon}$, where the MS. indicates five letters to have stood, and for $\bar{\epsilon}$ I read $\bar{\sigma}$. At the end of the verse σοι seems to me required. $\bar{\sigma}$ I suppose disappeared after $\bar{\epsilon}$ and was replaced by $\bar{\mu}$.

(22) v. 331. $\overline{\tau\alpha\iota}$ I have no doubt is rightly supplied, but all the same τὴν παῖδα seems to me nonsense. $\overline{\tau\iota\nu}$ I suppose was corrupted to $\overline{\tau\eta\nu}$, leading to the explanation τὴν παῖδα, which expelled οἶν and τί.

(23) vv. 335, 336. There seems to be interpolation here. I have made 335, 336 into one verse, placing it between pointed brackets after 335, 336, which I have enclosed in square brackets.

(24) v. 340. Moschio is alluding to the ridiculous figure soldiers cut on the Attic stage.

REMARKS TO WOMAN OF SAMOS.

THERE is a considerable amount of obscurity in this play owing to there being so much missing, though fortunately we possess the first Act almost entire. I represent to myself the plot something in this fashion. Demeas in taking Chrysis, as it were off the streets, to live with him, did not intend to burden himself with children, but to expose any that might be born. It happened that, at the same time as Plango had the child of which Moschio was the father, Chrysis had a child, who died immediately after its birth. Through the intervention of Plango's nurse and Moschio Chrysis substituted this child for her own, who was dead, and, though with difficulty, persuaded Demeas to allow her to bring it up, who supposed that he was himself the father, and she the mother. This will account for his seeing her giving the breast to the child in question. Assuming this, a fairly clear idea of what is supposed to have taken place may I think be gathered from the fragments, though of course much will remain obscure. The marriage for which the preparations are being made at the opening of the play is clearly between Moschio and Plango, and it is also clear from what follows that it must have been broken off for the time, owing to Demeas turning Chrysis out of doors, and also no doubt reproaching his son with what he had done, who would of course take Chrysis' part, and remonstrate with his father for turning her out. It is also evident that in the scene between Demeas and Niceratus (belonging as I hold to the fourth Act, so that two Acts will have intervened) the former is fully informed as to everything. It is characteristic of Menander's delicacy of feeling, that he takes care to make what Moschio is charged with less odious by representing him to be the adopted not the real son of Demeas.

Here as ever in these fragments the great master of the comic art comes out in all the brilliancy of his genius, and presents us with two scenes, that fully equal, if they do not surpass,

the best of those we have learnt to admire already. I mean the scene in which Demeas turns away Chrysis, and that scene between Demeas and Niceratus that follows, which for dramatic effect and interest would make the fortune of a play on any stage. Indeed I think, if my version were taken in hand by some skilful playwright, and the dialogue expressed in suitable language, this scene well acted would delight even a modern audience, though presented to them in a detached form. The scene however between Demeas and Chrysis, though in stage effect not so striking, would be even more impressive to that thinking minority whom great writers ever bear in mind. There is a subtle touch, where Demeas is almost betrayed into letting out what he really charges Chrysis with, in that *διὰ τοῦτο, καί* (v. 159), when checking himself he adds, *τί καί*; and also (v. 173) when finding himself moved in spite of himself by Chrysis' remonstrance, and angry at his own weakness, he forgets himself so far as to threaten her with his staff; an action quite foreign to the self-controlled calm temper of the man, who yet feels all the more intensely, because of the strong restraint he places on himself. So, too, in the wild fury of Niceratus it is amusing to see the very sobering effect it has on him to find that Demeas is strong enough to master him. After that he begins to cool down and is willing to listen to reason, and even to irony.

NOTES TO HERO.

(1) *Argument*, vv. 2, 3. In v. 2 I think that an explanation of τῷ, τρόφῳ, led to what we read. In v. 3 Lefebvre remarks on the incorrect use of ὑποτίθημι, and Van Leeuwen of γαμῶ. As to the first there is an error of fact as well as form, as appears from vv. 32—36. As to the second, Van Leeuwen as an example of the incorrect use of γαμῶ quotes a fragment of an unknown tragic poet, ἐγάμησεν Ἑλένη τὸν θεοῖς στυγούμενον. A comparison however with Orestes 19 seems to show we should read : ἐγάμησεν Ἑλένην τὴν θεοῖς στυγουμένην. In Medea 606 we find : τί δρῶσα ; μὲν γαμοῦσα καὶ προδοῦσά σε ; But perhaps Euripides wrote συνοῦσα.

(2) v. 19. κατ' ἐμὰντὸν is here used in the same sense as κατὰ σὰντὸν in that charming little poem of Callimachus quoted by Diogenes Laertius i. 80, Ep. 37 (Anth. Jacobs.).

(3) Lefebvre reads vv. 43, 44, thus : εἶρηχ', ὑπέσχηταί τ' ἐμοὶ συνοικιεῖν | αὐτήν, διαλεχθεὶς πρὸς τὸν ἀδελφὸν αὐτίκα, what follows πρὸς in 44 being wanting in the MS. But it is clear if that were right Davus would have no cause for anxiety. It would rather appear from the ἀποδημί we find in the next verse, that the man to be conferred with was absent, and therefore could not be Gorgias. Also that there was some hitch, or why should Davus distress himself? All therefore is uncertain, and Van Leeuwen has done well to let the verses alone.

THE LITIGANTS.

THE LITIGANTS.

(SYRISCUS.) You don't choose to do what is just.

(DAVUS.) Wretch, you belie me. You have no right to what is not yours.

(SYRISCUS.) We must refer the matter to some one.

(DAVUS.) With all my heart. Let us try it out.

(SYRISCUS.) Who then——

(DAVUS.) Any one will do for me. But it serves me right. For why did I tell you?

(An old man comes upon the stage from the side and approaches them)

(SYRISCUS.) Will you take this gentleman for our umpire?

(DAVUS.) By all manner of means.

(SYRISCUS, *addressing the old man*.) For heaven's sake, noble Sir, might it please you to bestow on us a little of your leisure?

(SMICRINES.) On you? What about?

(SYRISCUS.) There is a matter we are disputing over.

(SMICRINES.) What do I care?

(SYRISCUS.) We are in search of an impartial judge to settle this affair. If then you are not otherwise occupied, decide between us.

(SMICRINES.) A plague take you fellows! What? Do you go about in goat-skins, and talk of law-suits?

(SYRISCUS.) Yet for all that—it is no long business, and easy to understand. Do us this favour, father. Do not, for heaven's sake, despise us. On every occasion and everywhere justice should prevail. Whoever happens to be present ought to make it his business to see that it should be so, for this is common to the life of us all.

(DAVUS, *aside*.) I have got myself into a controversy with a very tolerable orator. Why ever did I let myself out to him?

(SMICRINES.) Will you abide, tell me, by what I may decide?

(SYRISCUS.) Certainly.

(SMICRINES.) I will hear you. For what should hinder me? You, who have held your peace as yet, speak first.

(DAVUS.) To make things clear to you I shall have to go back a little, and not merely tell you what passed between him and me. About, I think, the 30th, noble Sir, I was tending my flock in the waste adjoining the ploughlands yonder (*he points in the direction from which he and Syriacus have come*), and on that day I was alone by myself. I found there a young child with necklets and other such ornaments.

(SYRISCUS.) That is what it is about.

(DAVUS.) He won't let me speak.

(SMICRINES.) If you interrupt I will come down on you with my staff.

(DAVUS.) And quite right too.

(SMICRINES.) Go on.

(DAVUS.) I do so. I took up the child, I went home with it. I had in my mind to bring it up; that was my purpose at the time. But in the night I took counsel with myself, as we all do, and turned the matter over in my mind. What have I to do with rearing children and such like cares? Where am I to find the wherewithal to meet such a burden? Why store up trouble for myself? That was how I felt. In the morning I was again tending my flock; this man came up—he is a charcoal-burner—to the spot where I was, to cut logs there; he was an old acquaintance of mine; we chatted together. Seeing I looked thoughtful, “Why so grave?” he says. “Why indeed?” say I, “I have something on my mind,” and I tell him what had happened, how I had found the child, how I took it up. On this he at once, without giving me time to finish, began to entreat me; “So may good luck attend you, Davus (that he kept repeating at every word), give me the child. So may you be happy, so may you be free.”—“For,” says he, “I have a wife; she has lost the child she had just now”—meaning her, who has the child now in her arms.

(SMICRINES.) Did you entreat him as he says?

(SYRISCUS.) I did.

(DAVUS.) The whole day he never let me alone. I gave way

to his importunity: I promised: I gave him the child: he went away calling down on me a thousand blessings; he took and kissed my hands.

(SMICRINES.) Did you do so?

(SYRISCUS.) I did.

(DAVUS.) He took himself off with his wife. Now he meets me, and all at once he claims to have the things that were found with this child,—mere trifles they were, not worth speaking of, nothing,—and he says he is much ill-used because I do not give them up, but claim to keep them myself. I on the other hand say he ought to be grateful for what he obtained, when he entreated me; for even if I do not give him everything, I ought not to be called to account. Even if he had been walking with me, and found this in my company, and it was a case of a find in common, he would have taken his share, and I mine; but now though I alone found, and you were not present, do you suppose you are to have everything, and I nothing at all? In the end I gave you something of my own voluntarily. If then it suits you keep it now; if it does not, and you no longer wish for it, give it me back; so you will wrong no man nor be a loser yourself; but that you should have the whole, part with my freewill, and part by putting force upon me, that is wrong at any rate. I have done. That is all I have to say.

(SMICRINES.) He has done. Don't you hear?

(SYRISCUS.) He has done. Very good.

I say then in reply—He alone found the child, and all this, which he now says is right, and so it was in fact, father; I have nothing to say against it. Praying and entreating I got the child from him; for he speaks the truth. A certain shepherd, one of his mates, to whom he spoke, informed me that he had at the same time found certain ornaments along with this boy. He then, father, comes forward now to claim them. Give me the child, mistress (*he takes the child from his wife, and holds him up so as to face Davus*). The necklets and the tokens he demands of you, Davus;

for he says these were put upon him as ornaments, not to make up a purse for you, and I who am now his legal guardian join with him in the claim: you made me that in giving him to me. The case then you have to decide, noble Sir, is as it seems to me this: Are these gold ornaments, or whatever it may be, to be kept safe for the child, till he is grown up, according to the intention of his mother, whoever she may have been, or is he who stripped him of them to have them, because he was the first to find what was another's. What then? I did not, you will say, demand these things of you, when I received the child. I was not then entitled to speak on his behalf. Nor am I now here to claim anything of you on my own account. "A find in common" indeed! Do not talk of finding anything, where another party has a plaint to bring against you. This is not appropriation but expropriation. Consider this too, father. It may be this child is of a condition above us, and though reared among rustics will have a soul above these things, and will have the spirit to follow his own nature and to bear himself like a free-born man, to hunt lions, to bear arms, to run in matches. You have, I am sure, seen tragedies acted. All this then must be quite familiar to you. Very well. An old goatherd, wearing such a goat-skin as I have on now, found those famous men Neleus and Pelias; when however he discovered they were his betters, he declared the matter, how he found them, how he took them up; moreover he gave to them a wallet containing the tokens, through which they clearly made out all about themselves, and so they became kings who were then goatherds. If then Davus had got hold of these tokens and sold them, so that he might gain twelve drachmas for himself, these men of such lofty souls, and so noble lineage, would have remained all their lives unknown. It is in no way right, father, that I should bring up this creature, but that Davus should make away with that from which his future welfare was to be looked for. It has been through

tokens that one man has been held back from marrying his sister, that another has met with his mother and rescued her, that a third has saved his brother. The lives of all of us are naturally subject to accident, and it behoves us, father, to guard against this by forethought, and foresee these things long before, as far as is in our power. "But give back," he says, "what may not please you." For this he supposes scores against me. There is no justice in that. Because you have to give back some of the child's belongings, do you seek to obtain this besides, so that you may play the knave with more safety in future, if now Fortune has preserved something of what was his? I have finished. Decide that which you hold to be just.

(SMICRINES.) It is no hard matter. All that was with the exposed child is his ; so I decide.

(DAVUS.) It is very well. But how about the child?

(SMICRINES.) I shall not decide, I warrant you, that he is to be yours, who would wrong him, but his who has taken his part, and stood up against you, who were about to injure him.

(SYRISCUS.) May all good fortune attend you.

(DAVUS.) A strange decision truly, by all that is holy! It is I who found everything that am stripped of everything, while he who was no finder carries it off. Must I hand over then?

(SMICRINES.) Yes, I say.

(DAVUS.) A strange decision truly, may I have no luck, if it isn't.

(SYRISCUS.) Come, hand me the wallet—

(DAVUS.) My stars, what hard luck is mine!

(SYRISCUS.) at once.

(DAVUS.) Take it.

(SYRISCUS.) And show what is inside, for it is there you carry the things.

(SMICRINES.) Have you got all?

(SYRISCUS.) I think so, unless indeed he swallowed something, while I was pleading, and the cause was going against him.

(DAVUS.) I never should have thought it.

(SYRISCUS.) Good luck to you, noble Sir. (*Smicrines walks off.*)

Such a man should at once be made a judge in every case.

(DAVUS.) What an injustice. Bless us all, a strange decision it has proved truly.

(SYRISCUS.) You were a knave.

(DAVUS.) O you knave, take care now yourself to keep the things for the child. Bear in mind that I shall always have my eye on you. You may be sure of that.

(SYRISCUS.) Go and be hanged. You, mistress, take these things and bring them into the house to my young master. For we will wait for Chaerestratus here, and go out to our work after paying our dues. But first go over these things one by one with me. Have you anything to put them in? (*His wife shakes her head.*) Throw them then into your bosom. (*She holds out her dress. Onesimus comes out.*)

(ONESIMUS.) No one ever saw so slow a cook. At this hour yesterday they had been drinking this good while.

(SYRISCUS.) This seems to be a cock, and a very wakeful one.

Take it. But what is this set with gems? An axe, I think.

(ONESIMUS, *aside*.) What is this?

(SYRISCUS.) Here is a ring cased with gold, but itself of steel.

The seal is a bull or goat, I can't make out which. One

Cleostratus made it, as the letters tell us.

(ONESIMUS.) Let me look at it.

(SYRISCUS.) Here it is. But who are you?

(ONESIMUS.) This is——

(SYRISCUS.) What?

(ONESIMUS.) the ring——

(SYRISCUS.) What ring? for I don't understand.

(ONESIMUS.) of my master Charisius——

(SYRISCUS.) You are crazy.

(ONESIMUS.) which he lost.

(SYRISCUS.) Put down the ring, will you.

(ONESIMUS.) Put down what is ours? But where did you get it from?

(SYRISCUS.) Bless us and save us ! What a misfortune !

What a thing it is to keep safe the belongings of an orphan.
Every one who comes near you has at once a mind to
make off with them. Put down the ring, I tell you.

(ONESIMUS.) You are making game of me ; the ring is my
master's ; I will take my oath it is.

(SYRISCUS.) May I be hanged if I give up anything whatever
to this fellow. It is fated ; I shall have to fight it out
at law with all of them one after the other. The things
are the child's, not mine. (*To his wife*) Something of
twisted work, take it ; a purple plume ; go in with the
things (*he gives them to her*). (*To Onesimus*) What is this
you tell me ?

(ONESIMUS.) What do I tell you ? This is Charisius' ring.
He lost it when he was drunk, so he said.

(SYRISCUS.) I am the slave of Chaerestratus : either keep it
safe, or give it to me till I hand it over safely to you.

(ONESIMUS.) I choose to take care of it myself.

(SYRISCUS.) It makes no difference to me. For, as I judge,
we are both bound here to the same goal.

(ONESIMUS.) They are now at dinner, and it may not perhaps
be a suitable time to let him know of this ; to-morrow
however——

(SYRISCUS.) I will wait till to-morrow, and I am quite ready,
to put it shortly, to refer the matter to whoever your side
pleases. I have not come off so badly after all. It seems
however I must give up everything else, and meditate what
I have to plead before the judges. This is the only way
now to keep everything safe.

(*Syriscus follows Onesimus into the house. Here the first Act
ends and the second begins, as is shown by the word ΧΟΡΟΣ
written across the MS.*)

(ONESIMUS.) I have been more than five times on the point
of going and showing the ring to my master, and though
he is close at hand at this moment, and quite at leisure,
I keep putting it off. Now indeed I am sorry for what
I told him before ; for he says pretty often : " May

a curse light on the fellow who informed me of this." I only hope he may not make it up with his wife, and take and put me out of the way, as the man who informed him and knows all about it. I will take good care not to stir up any more troubles; for here there is a tolerably serious danger.

(HABROTONON *comes out.*) Leave me alone, I pray you (*to some one inside*), and do not torment me. (*To herself*) I have been making a mock of my own self, it seems, without knowing it. See, I am despised. The man has conceived a holy hatred for me. It is too bad. He does not choose I should even lie beside him any more, but apart.

(ONESIMUS.) Shall I give it back to the man I got it from just now? No, that will never do.

(HABROTONON.) Misguided man, why does he throw away so much money? For so far as he is concerned, I should be able at this moment, the more's the pity, to carry the basket of the goddess. For it is now the third day that I am sitting here, matrimonially pure, as they call it.

(ONESIMUS.) How then in heaven's name, how then I pray you—

(SYRISCUS *coming out.*) Where is the man whom I have been looking for everywhere? Here he is. Give back the ring, my good friend, or show it at once to him to whom you mean to show it. Let us have the matter tried. I have to go somewhere.

(ONESIMUS.) My good man, this is how the land lies. The ring is, I know perfectly, Charisius'; but I scruple to show it him; for were I to bring it him it would be much the same as making him the father of the child on whom it was found.

(SYRISCUS.) How so, blockhead?

(ONESIMUS.) He lost this one day at the Tauropolia, when there was a nightly celebration by the women; it is probable then, that here there has been an abuse of a maiden, and that she had this child and of course exposed it. Should then anyone find her and so produce the ring, he would

have clear proof to show, but as it is it will only lead to conjecture and disturbance.

(SYRISCUS.) See to that for yourself, but if you are putting me off, intending that I am to get back the ring, and give you some trifle, you are out of it. I do not mean to go shares in any way.

(ONESIMUS.) Nor do I ask you to.

(SYRISCUS.) I will come, when I have got through my business, for I am now going into the city, and find out what I have to do in this affair.

(HABROTONON.) The child the woman is now nursing within, Onesimus, was found by this charcoal-burner?

(ONESIMUS.) Yes, so he says.

(HABROTONON.) What a pretty child it is, poor dear.

(ONESIMUS.) And this ring too of my master's was found on him.

(HABROTONON.) Bless me! if then the ring is really the young master's, are you going to look on, while the child is brought up as a slave? What do you expect to become of you?

(ONESIMUS.) Just what I say.

(HABROTONON.) Does no one know the mother? He lost it you say at the Tauropolia.

(ONESIMUS.) Yes, when he was drunk, as the lad who attended him told me.

(HABROTONON.) It is clear he fell in with the women who were engaged in the nightly celebration when there was no one with him; for something of the kind happened when I was there.

(ONESIMUS.) When you were there?

(HABROTONON.) Yes, last year at the Tauropolia. For I was playing to the girls and sporting with them, for as yet I did not know what a man is. (*Onesimus looks incredulous*) It is the fact. I will swear I did not.

(ONESIMUS.) But do you know who the girl was?

(HABROTONON.) I could find out; for she was a friend of the women with whom I lived.

(ONESIMUS.) Did you hear who her father was?

(HABROTONON.) I know nothing. If I saw her though I should recognize her ; she was a handsome girl, I can tell you, and rich, they said.

(ONESIMUS.) Perhaps it is her.

(HABROTONON.) I don't know. She strayed away when she was with us there. Then suddenly she ran up to us crying and tearing her hair ; her splendid Tarantine, of the finest gauze, I assure you, quite ruined ; for it was all in tatters.

(ONESIMUS.) And she had the ring ?

(HABROTONON.) She may have, but she did not show it me, for I will tell you no lies.

(ONESIMUS.) What then ought I to do now ?

(HABROTONON.) You must judge for yourself. But if you are wise and will be guided by me, you will make your master aware of this. For if the girl is a free woman, he surely ought not to be kept in the dark, as you admit yourself.

(ONESIMUS.) Nay, rather let us find out who she is, Habrotonon. For as for telling him, I do not care to do so just now.

(HABROTONON.) I could not do that, before knowing clearly who the man who wronged her is ; for I am afraid of intimating this to no purpose to the women I spoke of. Who knows whether some other of those who were there did not have the ring from him as a pledge and lost it ? He may have given it in pawn when dicing, or as a pledge for his share of a dinner, or he was pressed when engaging himself to do something or other, and so gave it over. A thousand such things are wont to happen at drinking-bouts. Before then knowing who is the wrong-doer I don't choose to look for her, or to make any such intimations.

(ONESIMUS.) What you say is very right. What then is a man to do ?

(HABROTONON.) Look here, Onesimus. Should what has come into my head commend itself to you I will make this affair my own. I will take this ring and go in to him.

(ONESIMUS.) Say on, for I begin to understand.

(HABROTONON.) When he sees it in my hand, he will ask me where I got it from. I will say at the Tauropolia, when I was still a maid, and all that happened to the other I will make my own; for I know most of it.

(ONESIMUS.) Excellent.

(HABROTONON.) If then the thing concerns him, he will at once run on to convict himself, and being in liquor, as he most likely is now, he will begin by blurting out everything. Whatever he may say I will assent to, taking care not to be the first to say anything for fear of mistakes.

(ONESIMUS.) The very thing, so help me.

(HABROTONON.) I will break out mincingly into suitable exclamations as I speak so as to make no mistakes. I will say: "What a shameless man you were to be sure, and how you went for me."

(ONESIMUS.) Good!

(HABROTONON.) "With what force you threw me down. Poor me. What fine clothes I ruined." But before this I mean to take the child itself, and cry and kiss it, and ask the woman who has it where she got it from.

(ONESIMUS.) My stars!

(HABROTONON.) Then to crown all, "A child," I will say, "is already born to you," and I will show him the one that has been found.

(ONESIMUS.) Habrotonon, you are a knowing one.

(HABROTONON.) But should this come out on enquiry, and he appear to be the father, we will look for the girl at our leisure.

(ONESIMUS.) But you have forgot to say, that you are to be free; for thinking you to be the mother of the child he will of course set you free at once.

(HABROTONON.) I don't know. It is what I should wish, no doubt.

(ONESIMUS, *aside*.) You don't know. Oh no, of course not. (*aloud*) But am not I to have some thanks for this, Habrotonon?

(HABROTONON.) To be sure you are. I shall regard you as the cause of any good that comes to me.

(ONESIMUS.) But if you purposely give up looking for the mother, and let the matter drop, so as to leave me in the lurch, what then?

(HABROTONON.) My good man! Why should I? Do you suppose I want children? May I only be free. May this, ye gods, be the reward that comes to me.

(ONESIMUS.) Amen.

(HABROTONON.) You consent then?

(ONESIMUS, *aside*.) I consent with a difference. For should you play me some trick, I will take part against you, and it will be in my power to do so. But for the present let us see if it is so.

(HABROTONON *not getting any answer repeats her question*.) You agree then?

(ONESIMUS.) Certainly.

(HABROTONON.) Quick! give me the ring.

(ONESIMUS.) Here you are.

(HABROTONON.) My sweet lady Persuasion, stand by me as my ally, and cause whatever words I may speak to prosper.

(*She goes in.*)

(ONESIMUS.) Only see! This woman had the wit to find out, that, as with love, so with liberty, you cannot lay hold of it as you would of creatures that walk on the earth. It flutters away elsewhere; it takes another road. As for me I shall be a slave all my days. I am a driveller, a moon-calf, with no foresight in these matters. It may be then I shall get something from her should she succeed; for it would be fair.—But, beshrew me, all these reasonings are beside the mark. Who would look for thanks from a woman? May I only not bring down some mischief on myself! My mistress now will soon be in a precarious condition; for if the girl is found to have a free father, and to be the mother of the child that has now turned up, he will marry her, and his wife that is now will have to give way and quit the house. And now it seems to me I have got my head out of the noose cleverly enough, for it is not I who will be concerned with this. Farewell to meddling. Should you then catch me again playing

the busy-body or chattering, you shall be free to cut out—these teeth of mine. But who is this who comes here? Smicrines is returning from the city

(HABROTONON, *coming out*.) I will take him out with me, for poor thing he has been wailing this long time. I can't tell what is the matter with him.

(SOPHRONE.) Unhappy lady, may some god take pity on you.

(SOPHRONE.) Tell me, pray, mistress, where did you get this child you are carrying?

(HABROTONON.) Do you see anything, my dear, that you know among the things the child has? Don't have any fear of me, my good woman.

(SOPHRONE.) You are not his mother?

(HABROTONON.) No. I pretended to be so, not to wrong the mother in any way, but that I might find her at my leisure. Now however——

(SOPHRONE.) Have you found her then?

(HABROTONON.) Certainly; for I see her whom I saw then.

(SOPHRONE.) But who is the father?

(HABROTONON.) Charisius.

(SOPHRONE.) Do you really know this, for certain, my dear?

(HABROTONON.) I know the child's father to be the man whose bride I have before me.

(SOPHRONE.) The lady inside?

(HABROTONON.) Yes.

(SOPHRONE.) Oh happy woman, some god has taken pity on both of you. But I hear a neighbour opening the door to come out. Take me into your house to yourself, so that I may learn from you all the rest clearly. (*She and Habrotonon go in together.*)

(*The third Act ends and the fourth begins.*)

(ONESIMUS *comes out*.) The man is off his head, by Jove he is mad. I mean my master. He has gone melancholy mad, or something else of the sort has befallen him altogether as bad. For just now he stood a long time by the door of the room where his wife was, stooping down and listening. The father of the bride was saying something to her very

angrily, so it seemed ; but how he kept changing colour ! Good people, it is indescribable. "Sweet creature," he exclaimed, "how sweetly you talk," and at the same time he struck his head violently. And again after an interval ; "What an unlucky wretch am I to have such a wife and to be unhappy with her" ; and in the end, as though he had heard all, he took himself off to another room. Within there was gnashing of teeth, tearing of hair, constant outbursts. "Sinner that I am," he kept repeating, "though I had done such a thing, and was myself the father of a bastard, I neither felt nor showed any compassion for her in her trouble, unfeeling savage that I was" ; and he violently reproached some one, and glared angrily with blood-shot eyes. I shudder all over, I am half dead with fear ; for should he in his present temper chance to catch sight of the tale-bearer, he may very likely kill me. Therefore I have slunk out here secretly. Where then shall I betake myself ? To what device ? I am done for. I am lost. He has thrown open the door and is coming out. Ye gods deliver me, if indeed deliverance is possible.

(He runs off.)

(CHARISIUS *comes out.*) Yes, I am a faultless man, a man who has an eye to his reputation, and who duly considers what is honourable and what is not ; a blameless man whose life is free from all reproach. I have made a right good and fitting use of my fortune. I have shown here that I am what a human being should be. O thrice unlucky creature, do you then speak big and puff yourself up ? Will you not endure the involuntary mishap of your wife ? I will show you yourself as failing in the like fashion. And she then used you mildly ; but you scorn her, and will prove yourself to be a man ill-starred and unreasonable and hard-hearted. She said indeed to her father the very contrary to what you supposed she would. She said, she had come as the partner of your life ; that she ought not to turn her back on her husband in his trouble. Here is tenderness ! But you the man of lofty soul

(Here comes a break and unintelligible fragments of seven verses. I resume with 455.) (This I believe brings us out of the third Act into the fourth.)

(CHARISIUS.) Why do you plague me, woman?

(HABROTONON.) Don't be angry with me. You know not what you do. The child is your wedded wife's, and yours more-over; no stranger.

(CHARISIUS.) Would it were.

(HABROTONON.) I will take my oath of it.

(CHARISIUS.) What is this you say?

(HABROTONON.) Nothing but the truth.

(CHARISIUS.) This child, you say, is Pamphila's!

(HABROTONON.) It is, and yours as well.

(CHARISIUS.) Pamphila's? Habrotonon, I beseech you, don't make a fool of me.

(Here comes another gap and two verses which though in themselves intelligible, I do not render because no clear idea can be attached to them.) (The scene which follows certainly belongs to the fifth Act.)

(SMICRINES.) May the devil take me, Sophrone, if I do not break your head. Will you too undertake to lecture me? I am hasty in taking away my daughter, you old thief, am I? I am to wait I suppose till her precious husband devours my dowry, and to bandy words over my own belongings. Is that what you would have me do?

(A SLAVE.) It is never well to do anything in a hurry.

(SMICRINES.) You shall smart for it soundly if you say another word. It is with Sophrone I am contending. Persuade her to give in, while you have a chance of seeing her. For, Sophrone, so may good luck attend me, I shall on my way home—you saw the pool as you passed by? well then, I will plunge you in it the whole night through till I have made an end of you. You shall learn—I will force you to be of one mind with me, and not to set yourself against me. Ho! lads. Ho! you young fellow. Open some of you. Do you not hear me, lads?

(ONESIMUS *comes out.*) Who is that knocking at the door?
Oh, that tiresome Smicrines. Have you come after your dowry and your daughter?

(SMICRINES.) I have, you scoundrel.

(ONESIMUS.) And very right too. This diligence is worthy of a prudent man and a man of business, and what is to be netted, bless us all, it is something prodigious.

(SMICRINES.) What the devil——

(ONESIMUS.) Do you think, Smicrines, that the gods have leisure enough to assign good and evil day by day to every man separately?

(SMICRINES.) Whatever are you driving at?

(ONESIMUS.) I will make it clear to you. Speaking roughly there are a thousand cities all told; each has say 30,000 inhabitants: do the gods save or destroy every one of these singly?

(SMICRINES.) How should they? They would have enough on their hands if they did.

(ONESIMUS.) Do they then take no account of us? “But how?” you will say. To each one of us they have adjoined his nature as the guardian of his life. This acting within us proves the bane of one man, should he make a bad use of it, and is the making of another. This is our god, the cause of prosperity and adversity to every one of us; do you then make this god propitious by doing nothing unreasonable or foolish, so that you may prosper.

(SMICRINES.) Is it then my nature, you dog, that is now about doing something foolish?

(ONESIMUS.) It is ruining you.

(SMICRINES.) What impudence!

(ONESIMUS.) But, Smicrines, do you think it a good thing to take away your daughter from her husband?

(SMICRINES.) No one I suppose would call this a good thing; but it is necessary all the same, look you.

(ONESIMUS.) Here is a man who holds what is evil to be necessary. What else but his nature, and that alone, is the ruin of him? And now as you are on the way to do evil a mere chance

has saved you, and you find reconciliation and all difficulties settled. Only don't let me catch you again in some rash act, Smicrines, I warn you. For the time however the charge against you is withdrawn; go then and take up and greet your grandson within.

(SMICRINES.) My grandson, whipping-post?

(ONESIMUS.) You are but a thick-headed fellow, for all your wise looks: was it thus you looked after a marriageable girl? The result is that we are dealing in miracles, and bringing up five-months infants.

(SMICRINES.) I know not what you mean.

(ONESIMUS.) But the old woman knows, I should think; for my master at that time—it was at the Tauropolia——

(SMICRINES.) Sophrone.

(ONESIMUS.) laying hold of her when she had strayed away from the choruses——

(SMICRINES *to Sophrone*.) Do you understand?

(SOPHRONE.) Yes.

(ONESIMUS.) But now there has been mutual recognition, and all is well.

(SMICRINES *to Sophrone*.) Is there anything in what he says, you old thief?

(ONESIMUS.) “So nature willed, that takes no heed of laws,
And woman's being had no other cause.”

(SMICRINES.) How now? have you turned silly?

(ONESIMUS.) I will repeat you a whole speech from the Auge, Smicrines, if you still don't understand.

(SMICRINES.) You put me past myself with your airs. (*To Sophrone*) Are you quite clear as to what he says now?

(SOPHRONE.) I should think so. I am not so stupid as that.

(SMICRINES.) You speak strangely.

(SOPHRONE.) There could not be a greater piece of good luck.

(SMICRINES.) Is this true that you say? the child——

THE LADY WITH THE
SHORN LOCKS.



THE LADY WITH THE SHORN LOCKS.

THE first Act of the play is altogether lost, and the fragments begin with a kind of prologue ~~to the second Act~~ spoken by an allegorical personage, Ignorance, ~~but little of which appears to~~ *the piece* ~~be wanting.~~ *part is* I begin my version as the text does with προθυμ-θεῖσα, taking no notice of the supplement, τρέφειν βρέφος | μόνον, which appears in Van Leeuwen.

Resolving to keep the girl, but to hand over the boy to a rich woman, who wanted a child, and who lives in the house yonder. (*She points to the house of Myrrhina, which with the adjoining house of Polemo forms the back-ground of the stage.*) So it was then; but after the lapse of several years, during which the war and the troubles of Corinth continued, the old woman, having fallen into great poverty, and the girl having grown up, whom you see, and this impetuous young man there, who was a born Corinthian, having become her lover, she gives over the girl to him as her own daughter. And now being worn out, and perceiving her end to be at hand, she no longer kept back what had happened, but tells the young woman how she took her up, and at the same time gives her the swaddling clothes in which she found her. She tells her also of her natural brother, who was unknown to her, bearing in mind what might befall any of us, and seeing him to be her only relation, should she ever need any helper, and providing against anything involuntary taking place between them through me, Ignorance; for she saw him to be rich and given to wine, and her fair to see and young, and no security in him to whom she had left her. She then died: and this soldier (*pointing to Polemo*) bought this house you see not long ago. Yet though living close to her brother she said nothing about the matter, nor chooses to bring him, who seemed to be a man of fortune, to share with her, but con-

tents herself with what Destiny gave her. She was however seen by him accidentally (he, as I said before, was a forward sort of a man, and ever haunting the house) one evening as she was sending a maid somewhere. When then he caught sight of her at the door, he at once ran up and kissed her, while she knowing beforehand he was her brother did not break from him. At this moment our soldier comes up and sees it all, and at once breaking out into a fury asks him what he means. He takes himself off saying, he would tell him some other time, while she stood weeping, and complained that she might not do this freely. So things were fanned into a flame with a view to the future, and that he might go into a rage. For it was I, Ignorance, that led him on, who naturally was no such man, so that this might be the first step to what was unknown being revealed, and that these two (*she points to Moschio and Glycera*) might in the end find out those related to them. Should then any one feel displeasure at what he sees (*she points to Glycera, who appears on the stage with her hair cropped*), and think it an outrage, let him think better of it. For through the divine interposition that which was evil turns to good. Fare you well, spectators, and as before look on us with favour and continue to be our patrons.

(*A slave comes out of Polemo's house.*)

(A SLAVE.) This swaggering master of ours with his warlike airs, this hero who will not allow women to have hair on their heads, is lying on his back bewailing himself. I left him just now having breakfast prepared for them, and his friends are gathered round him to help him to bear the thing more easily. Not then having any other way of hearing how things go here, he has sent me to fetch a garment as he pretends, though he wants nothing, except to keep me on the go.

(DORIS *coming out of Polemo's house and speaking to Glycera within.*) I will go to the door and see, my mistress.

(THE SLAVE *who is passing along on his way to Polemo turns his head on hearing the door open.*) It is Doris. How well she

looks, and how robust. They contrive to keep alive somehow, as it seems to me. But I must be going.

(DORIS *crossing the stage to the door of Myrrhina's house.*) I will knock at the door, for there is none of them outside. She is an unlucky woman who takes up with a soldier, a lawless kind of man in no way to be depended on. O my mistress, how unfairly you are used. Ho lads! He will be charmed to hear she is lamenting herself; for that was what he wished for. (*A young lad comes out.*) My boy, tell—— (*Here follows a gap.*)

(A SLAVE.) A number of drunken young men are on their way here, lads. I think our mistress has behaved splendidly in bringing in the girl into her own house. That is something like a mother. The young master must be looked for. Bring him out at once.

(ANOTHER SLAVE.) Were he here he would certainly have appeared, as it seems to me.

(*Here follows a verse completely illegible, and then the second Act ends and the third begins.*)

(MOSCHIO.) Davus, you have often before this befooled me with false news, for you are a liar and rascal to the core; and even now very likely you are befooling me.

(DAVUS.) Tie me up and flog me at once this very day, if I am befooling you.

(MOSCHIO.) There is something in what you say.

(DAVUS.) Treat me as an enemy

(*Here follow a number of mutilated and unintelligible verses of which nothing is to be made, except that we find Moschio in 114 speaks of his rival Polemo, as that God-forsaken brigadier with a plume (ἐπὶ θεοῖς ἐχθρῷ πτεροφόρῃ χιλιάρχῳ). I pass on then to v. 105.*)

(MOSCHIO.) Do you go inside, Davus, and observe all that passes; what she does, where my mother is, whether they seem to be expecting me or not. But I need not go into every detail with you, for you are a sharp fellow.

(DAVUS.) I am off.

(MOSCHIO.) I will walk up and down before the door till you return. Certainly she showed signs of something of the kind when I went up to her that evening; she did not draw back from me, as I ran up, but she embraced me and kissed me. I am not, it seems, a fool to look at, or to speak to—no indeed, by no means I think, but such a man as women are attracted by. But this is no fit time for boasting; now more than ever I should pay my duty to Nemesis.

(DAVUS.) Moschio, she has had her bath, and is sitting in her chair.

(MOSCHIO.) Sweet creature!

(DAVUS.) But your mother is walking about and busy about something or other. Breakfast too is ready, and it seems to me from what is going on they are waiting for you: . . .

(Here follows unintelligible matter. I resume at 123.)

(MOSCHIO.) I must kiss my mother at once on coming in, make up to her in every way, plie her with flatteries, devote myself wholly to her; for how charmingly has she behaved in this affair. But some one is coming out. *(Davus comes out of the house.)* What is this, lad? How hesitatingly you come to me, Davus.

(DAVUS.) Yes, to be sure—you would never have thought it—for when I came and told your mother that you were there, “Don’t talk to me,” says she, and would not even listen to me.

(MOSCHIO.) You certainly said, when she took refuge here with her because she was afraid . . .

(Here again follows matter of which nothing is to be made till 141.)

(MOSCHIO.) You said just now that she had received her here on my account?

(DAVUS.) I said this, you see—Yes, I remember.

(MOSCHIO.) Do you think she is doing this on my account?

(DAVUS.) I can’t exactly say that. But I tried to persuade her.

(MOSCHIO.) Very good. Step this way.

(DAVUS.) Which way?

(MOSCHIO.) Come here, will you, you dog?

(DAVUS.) Plague take it, Moschio, at the time I—I am a dog, I know it.

(MOSCHIO.) You are trifling with me.

(DAVUS.) No, I will swear I am not. If you will listen to me, perhaps she does not choose you should know.

(Here follows more that is unintelligible. I resume with 160.)

(DAVUS.) You see I have no money for my journey
Do you go in, and make proper arrangements at once.

(MOSCHIO.) I admit you are right. *(He goes in.)*

(DAVUS.) A narrow escape, by God. Even now I am half dead with fear, for things are not by any means in as good trim as I supposed. *(He follows Moschio into the house. A slave of Polemo's comes on to the stage.)*

(A SLAVE.) He has again sent me with his cloak and sword, that I may go and see what she is doing and tell him. I was within an ace of saying last time that I had found the seducer in the house so that he might jump up and run, only I could not help pitying him, when I saw he was so perfectly miserable; for so he was in fact; it was no dream. The stranger has come; I know him through having seen him on his former visit. All this is very awkward to be sure. But I am forgetting one thing, and that the most important of all—my master I mean, who, should he return on a sudden from the country, will make a fine disturbance on his arrival.

(Here I believe the third Act ends and the fourth begins. I pass on to v. 217, where first something connectedly intelligible begins.)

(POLEMO.) You are undoing me by your delays.

(HABROTONON.) I have no one to show me the way.

(POLEMO.) In God's name be off, woman,

(HABROTONON.) I am going.

(POLEMO.) But you will, I think, be of some service; for to be sure, Habrotonon, you know something which is of use in a siege. You know how to plant a ladder, to mount it, to sit down before a place. What are you turning away for, you bitch? You are shocked, are you? No one would believe that of you. (*Habrotonon goes away. Pataecus comes out of Myrrhina's house.*)

(PATAECUS.) The affair was in no way, Polemo, as it was represented to be on your side; that it was your wedded wife——

(POLEMO, *very loudly and angrily.*) What is this you say, Pataecus? What does it matter? I counted her to be my wife.

(PATAECUS.) Don't storm.

(POLEMO.) Who let it out?

(PATAECUS.) Who? Why she did.

(POLEMO.) It is very well.

(PATAECUS.) You may have pleased her for the time; it is not so now, and she has gone away because you did not treat her properly.

(POLEMO.) Not treat her properly! Of all you have said nothing vexes me more than this.

(PATAECUS.) You are in love. That I know very well; what you are doing now is then mere folly. For where do you mean to go, or who will you bring? She is her own mistress. There is nothing left to one, who is in love and in an unfortunate position, but persuasion.

(POLEMO.) But he who seduced her in my absence, has he done me no wrong?

(PATAECUS.) So far as giving you cause to complain he has wronged you, should you come to a discussion of the matter; but if you use force you will have the law against you. The wrong does not admit of vengeance, but only complaint, nor therefore now——

(POLEMO.) Nor therefore now——by God I don't know what to say, except that I shall go and hang myself. Glycera

has left me, Pataecus, Glycera has left me ; but if you think fit to do this, for you know her well, and have often spoken to her, go first and talk it over with her. Be my ambassador, I entreat you.

(PATAECUS.) I am willing, you see, to do so.

(POLEMO.) But, Pataecus, you know how to speak, I suppose ?

(PATAECUS.) Tolerably.

(POLEMO.) But, Pataecus, that is wanted ; everything depends upon that. For if ever I have wronged her in any way——If I do not continue to do all in my power——If only you could see the wardrobe she has. Come into my house then and see it, Pataecus. You will pity me the more. Pataecus, it is something to see. What dresses ! And how well she looked when she put on one of them. You have seen her you know.

(PATAECUS.) To be sure I have.

(POLEMO.) Yes, and the air of distinction she had ; it was indeed worth seeing. But what is the use of my talking of this ? Fool that I am, I am speaking for others not for myself.

(PATAECUS.) Nay, it is not so indeed.

(POLEMO.) But you must see the things, Pataecus. Come this way.

(PATAECUS.) I will go in with you. (*They enter Polemo's house together. Moschio comes out of Myrrhina's house followed by an armed slave.*)

(MOSCHIO.) Take yourselves off then, and be quick about it. They have rushed out upon me with spears ; but they would not be equal to taking so much as a swallow's nest, the mountebanks. But I had mercenaries they say ; why these mercenaries they make so much of are nothing but this one Sosia. Of all the men that ever were I think no one lives so wretched a life as myself. For on entering I did nothing of what I am wont to do, nor did I go in to my mother, nor call to me any of those within, but going here into a room apart, I laid myself down very sadly. I have sent in then Davus to my mother

to tell her I am here, nothing more. He, as it seems, makes little account of me, and finding breakfast ready laid out for the family, has been stuffing himself. In the meantime I said to myself as I lay; My mother will be coming here to tell me from my beloved on what terms she consents to come to me; so I discoursed with myself.

(Here there is a gap, after which Pataecus and Glycera appear to be standing conversing at the door of Myrrhina's house. I take it the soliloquy of Moschio, of which the end is lost, concluded the fourth Act and that we are now in the fifth.)

(GLYCERA.) *(I do not render the words τοῦμοῦ πατρὸς καὶ μητρὸς, in 289) . . .* and bade me have them always by me and keep them safe. Why then do you wish to take them with you? You have recognised the man distinctly enough. What is it then you have in view?

(PATAECUS.) Dearest, let me have your consent for this.

(GLYCERA.) To be sure it shall be done. What else? You of all others are the proper person to have charge of my belongings, I well know, and it is quite right you should have them.

(PATAECUS.) Does any of your maids know where the things are?

(GLYCERA.) Doris knows. *(She addresses some one within.)* Call out Doris here to me some of you.

(PATAECUS.) But in heaven's name, Glycera, don't say a word to any one of what we are now talking about——

(DORIS.) Here I am, my mistress. What is it you would have?

(PATAECUS.) for you must know how fatal it would be.

(GLYCERA.) Bring out the coffer, Doris, in which are the embroidered garments, which I gave you to keep. What are you waiting for, girl?

(PATAECUS, *aside*.) I am inwardly moved, I am indeed.

(Here comes a gap, and after some unintelligible verses the text proceeds thus.)

(GLYCERA.) . . . that he might have me as his mistress.

But then it would not have been I but he, who would have wished to conceal this from you (and yet without a moment's hesitation he brought me and my father together), while I should have acted foolishly, and played an odious part, and moreover left both of you under a suspicion, from which you would have found it hard to clear yourselves, and one you in particular could never have wiped out, or the reproach attending it. And did you, Pataecus, come here under this impression, and could you suppose me to be a woman like that ?

(Here after a few unintelligible verses the papyrus breaks off, the scene which follows belonging to another papyrus discovered some eight years ago.)

(POLEMO.) I will go and hang myself.

(DORIS.) No don't do that.

(POLEMO.) But what shall I do, Doris ? How shall I live, unhappy man that I am, apart from my dearest ?

(DORIS.) She will go to you.

(POLEMO.) Good God ! what is that you say ?

(DORIS.) If you make up your mind to have no suspicions in future.

(POLEMO.) There will be nothing wanting on my part, you may be sure of that, for what you say is admirable. Go then, and I will set you free to-morrow, Doris ; but hear what you are to say. *(Doris leaves him and goes into Myrrhina's house.)* She has gone in. Ah me. O anger, heigh ho, you took me as though by storm. It was her brother she admitted, no seducer, but misguided and jealous man that I was, without even questioning her, I went at once into a fury, therefore I will go and hang myself, and I shall do well. *(Doris returns.)* What is it, dearest Doris ?

(DORIS.) It is all right. She is coming to you.

(POLEMO.) She was making fun of you.

(DORIS.) Nothing of the sort, I will swear ; but she was putting on her dress. Her father was looking on. You would do

well now to get a victim somewhere, and offer sacrifice on account of the good news, since good fortune has come to her at last.

(POLEMO.) And so I will, by God, for you are quite right as to what I ought to do. The cook is within, let him slaughter the sow.

(DORIS.) But where is the sacrificial basket, and the other requisites?

(POLEMO.) The basket will come in later on. But I will rather take a garland from some altar and place it on my head.

(DORIS, *suppressing a laugh*.) You will certainly look much more in character.

(POLEMO.) Bring me out my darling.

(DORIS.) She was just about coming out and her father with her.

(POLEMO.) Her father! What is a man to do? (*He runs into his house.*)

(DORIS.) My good man, what are you doing? Is not this what you wished? I will go in myself and see if I can be of any use. (*She follows him.*)

(*Pataecus and Glycera come out of Myrrhina's house.*)

(PATAECUS.) I am charmed with what you said just now, I will forgive. Now that you are fortunate to drop the quarrel, that is a sign of a truly Greek turn of mind. Let some one run and call him out at once.

(POLEMO, *coming out*.) I am here. I was sacrificing in honour of the happy event, for I heard that Glycera had found those she had never hoped to find.

(PATAECUS.) You say well. Hear now what I am about to say. I give you this woman for the procreation of lawful children.

(POLEMO.) I accept her.

(PATAECUS.) And three talents dowry.

(POLEMO.) It is well.

(PATAECUS.) Henceforth forget that you are a soldier, and take care to do nothing hasty to those dear to you.

(POLEMO.) Good God! I, who was all but undone, do anything

hasty again! No indeed; not to my Glycera at any rate.

Only, dearest, forgive.

(GLYCERA.) You are forgiven; for now your fury has turned out to be the beginning of our good fortune.

(POLEMO, *very humbly*.) You say well, dearest.

(GLYCERA.) It is because of that I am reconciled to you.

(POLEMO.) Join in our sacrifice, Pataecus.

(PATAECUS.) I have to attend another marriage; for I am taking the daughter of Philinus as my son's wife.

(POLEMO.) Prodigious!

THE WOMAN OF SAMOS.



THE WOMAN OF SAMOS.

(Demeas appears in front of his house addressing the audience. The background of the stage consists of this, and the adjoining house of Niceratus.)

(DEMEAS.) For as soon as I entered, being in the greatest hurry to make preparations for the marriage, after explaining how it was shortly to my household, I told them to get everything in readiness that was needed ; to clean up, to bake, to inaugurate the sacrificial basket. Everything was fairly ready, but the haste with which they had to do it caused a certain confusion, as was natural. The child was thrown straight on to a couch out of the way crying loudly, while they were all calling out at the same time ; bring meal, bring water, oil, charcoal. I myself, for I was giving out some of these things and assisting, had chanced to enter the storeroom, out of which I did not come immediately, for I was engaged in selecting a lot of things and looking round. While then I was there, a woman came down from up-stairs. (There happens to be a kind of workroom in front of the storeroom, through which we pass, either to go there, or up-stairs.) She turned out to be Moschio's nurse, an old woman, who had been my slave, but is now free. Seeing the child crying and neglected, and having no idea I was inside, supposing she might chatter safely, she goes up to him, and saying, as they all do, My darling, and, My precious, and, Where is mamma? she kissed it and walked about with it. When then it stopped crying, she says to herself, Ah me ; it seems but yesterday I was nursing that dear child Moschio, and now that a child is born to him. . . . (*Here comes a short gap.*) . . . to a young girl who came running in from outside : Bathe the child, can't you, she says. What is this ? is it because it is his father's wedding-day that you take no care of the little one ? To which the other

at once, Hush, what are you saying? he is inside. You don't say so. Where? In the storeroom; and then starting off on another tack, She is calling you, nurse, she says, be quick and go. He has heard nothing. How lucky. And she, saying, What a wretched chatterer I am, went off I know not where. I came out then, just as I had gone in shortly before, very quietly, as though I had neither heard nor understood anything; and as I passed I saw this Samian lady holding the child and giving it the breast at the same time; so that it is plain that the child is hers, but who is the father, whether I, or—I am not addressing this to you, good people, nor do I suspect anyone, but I state the facts, and what I have heard myself, and as yet with no feeling of anger. For I can witness to the lad, and I could swear to it, that he has always been well-behaved up to this, and as dutiful as can be to myself. But again, when I consider that the woman who spoke was in the first place his nurse, and further that she spoke without meaning me to hear, and then again look to its being her who loved the child, and insisted on bringing it up against my will, I am no longer master of myself. (*Parmeno is now approaching followed by a cook and his attendant.*) But as good luck will have it, I see Parmeno bringing the cook from the market. I will allow the cook then to pass on, before calling to the other.

(PARMENO.) How is it, cook, you talk all the time as you walk along? I cannot imagine why you carry knives about with you, for you are quite able to cut me into slices by your talk, look you.

(COOK.) What, I, you ignoramus?

(PARMENO.) But I will swear you do, as it seems to me.

(COOK.) I ask then, how many tables you are going to lay out, how many women there are, when dinner is to be served, if I am to get a table-dresser, if you have crockery sufficient, if your cooking-place is in order, if everything else is to be found?

(PARMENO.) You may not be aware of it, my dear fellow, but you are making mincemeat of me with a vengeance.

(COOK.) Go hang.

(PARMENO.) Go hang, yourself, by all means. Pass on in.

(The Cook and his attendant enter the house; as Parmeno is about to follow them Demeas calls to him.)

(DEMEAS.) Parmeno. Hey.

(PARMENO.) Does some one call me?

(DEMEAS.) Yes, I do.

(PARMENO.) I salute you, master.

(DEMEAS.) Put down your basket, and come here.

(PARMENO.) Here I am, to serve you.

(DEMEAS.) Nothing, I am sure, that is done here escapes this fellow, for he is a busybody if ever there was one.

(To Parmeno.) Go on and open the door. *(He speaks to those within.)* Provide the cook with everything he asks for, Chrysis, but keep an eye on the old woman all of you, so that she may not go near the dishes.

(PARMENO.) In heaven's name, what do you want of me, master?

(DEMEAS.) What do I want of you? Step a little away from the door.

(PARMENO.) Yes, master. *(He moves a little away from the door with Demeas.)*

(DEMEAS.) Listen to me, Parmeno. I do not wish to flog you for many reasons.

(PARMENO.) Flog me? why, what have I done?

(DEMEAS.) Because I know very well there is something you are hiding from me.

(PARMENO.) No, by my soul. So help me——

(DEMEAS.) Have done, wretch. I want no protests.

(PARMENO.) You are quite mistaken in what you fancy, or may I never——

(DEMEAS.) Look at me, fellow.

(PARMENO.) Yes, master.

(DEMEAS.) Say; to whom does the child belong?

(PARMENO.) See now; the child——

(DEMEAS.) Who is its mother?

(PARMENO.) Chrysis.

(DEMEAS.) And who is its father ?

(PARMENO.) You, to be sure.

(DEMEAS.) You are lost. You are deceiving me.

(PARMENO.) I ?

(DEMEAS.) I know everything perfectly ; why hide it from me ?—That that child of hers, and to your knowledge, which she is now rearing, is Moschio's.

(PARMENO.) Who said——

(DEMEAS.) You are trifling. Answer me what I ask you. Is this so ? Speak.

(PARMENO.) It is not for you as yet to know the rest.

(DEMEAS.) How ? not know it ? Bring me a strap, lads, that I may lay it on to this scoundrel.

(PARMENO.) No, by heaven, don't.

(DEMEAS.) I will brand you, by God.

(PARMENO.) You will brand me ?

(DEMEAS.) Or speak.

(PARMENO.) I am lost.

(DEMEAS.) Where, where are you off to, whipping-post ? Stop him. "Oh city, where Cecrops dwelt, oh sky that spreads above us, oh"—Why exclaim, Demeas ? why exclaim, you fool ? Control yourself. Have patience. For Moschio does you no wrong. This, good people, may seem a strong thing to say, but there is something in it. For if this son of mine had done this of set purpose, or overcome by love, or through hatred of me, he would still have been of the same mind, and would have been glad to injure me ; but now he has cleared himself to me, by gladly accepting this marriage which has turned up for him. It was not then through love, as I then supposed, that he was eager for it, but he wished to escape at length from my Helen within. For it is she who is the cause of what has happened. She no doubt seduced him when in his cups, at a time he was not rightly himself. Such things are often the effects of strong drink, and of youth, which, when it finds an opportunity, is apt to plot against its neighbours. For I cannot even now think it likely that one who was well-

behaved and modest with all, even those who were strangers to him, should have borne himself so towards me, not though he were ten times adopted, and no begotten son of mine; for it is not that I look to, but his character. But that a wretched harlot—but what? No, she shall not get the better of you, Demeas. It is now you must play the man. Forget your fondness, cease to love; and then conceal what has happened, as far as may be for your son's sake, and send this vile creature packing out of the house to the dogs. You have as a pretext, that she took up the child. Don't let anything else appear, but bite your lips and endure; hold out manfully.

(THE COOK *comes out saying as he does so to his attendant.*) Is Parmeno perhaps here in front of the door, lad? The man has run away from me without helping me in any way.

(DEMEAS *pushing him violently on one side.*) Take yourself out of my way.

(THE COOK.) Bless me, what is this, lad? A mad old fellow has rushed in here. Whatever can this mischief be, and why have I met with it? By God, he is mad, as it seems to me. He is shouting loudly enough in all conscience. A pretty story if he makes a heap of potsherds of my dishes which I have laid out. He has opened the door. May the devil take you, Parmeno, for bringing me here. I will stand aside a little out of the way. (*Demeas and Chrysis come out of the house together.*)

(DEMEAS.) You hear me, don't you? Begone.

(CHRYISIS.) And where should a poor creature like me go?

(DEMEAS.) To the dogs, I suppose.

(CHRYISIS, *crying.*) I am a most unhappy woman.

(DEMEAS.) Yes, to be sure. You are to be pitied. I will put a stop, I think, to your——

(CHRYISIS.) Doing what?

(DEMEAS.) Nothing. You have everything; the child, the old woman. Take yourself off at once.

(CHRYISIS.) Is it because I took up the child——

(DEMEAS.) Yes, because of that, and—but why do I say and? because of that. That is what I complain of.

(CHRYISIS.) I don't understand.

(DEMEAS.) For you did not know when you were well off.

(CHRYISIS.) I did not know? What do you mean by this?

(DEMEAS.) And yet you came to me here in a plain cotton dress; you understand that I suppose?

(CHRYISIS.) What then?

(DEMEAS.) Then I was all in all to you, when you were badly off.

(CHRYISIS.) And what else are you now?

(DEMEAS.) Be silent. See I hand over to you everything that is yours; your wardrobe, your maids, your ornaments. Leave my house.

(CHRYISIS, *aside*.) This is some sudden fit of anger. I must make up to him. (*aloud*) My good man, look here——

(DEMEAS.) Don't talk to me.

(CHRYISIS.) Don't be angry.

(DEMEAS.) Another now will content herself, Chrysis, with what I have to offer, and sacrifice to the gods.

(CHRYISIS.) What is this?

(DEMEAS.) But you have provided yourself with a son; you have everything.

(CHRYISIS.) Not so; for you are angry with me.

(DEMEAS, *raising his staff*.) I will break your head, woman, if you go on talking with me.

(CHRYISIS.) And you will do right. But see (*she advances towards him*) I meet you half-way.

(DEMEAS.) You, who were a personage in our city, will now see clearly what you really are. The women of your class, Chrysis, hurry to where dinners are given for a reward of only ten drachmas, and drink wine until they die of it, or else they starve, unless they do this readily and quickly. You will, I know well, find this out for yourself as well as any one, and will learn who you are, and how great is your error. Don't stir. (*Demeas goes into the house leaving Chrysis standing before the door.*)

(CHRYISIS.) I am the most unhappy woman on earth.

(NICERATUS *comes out of his house.*) This sheep I have sacrificed will furnish the gods and goddesses with everything that belongs to them. For it has blood, gall sufficient, goodly bones, a great spleen, all the Olympians have need of. I will cut up the fleece then and sent it to my friends to taste; for this is all I have left. But, bless me, what is this? Here is Chrysis standing before her door crying. Yes it is her and no one else. Whatever has happened? (*addressing Chrysis.*)

(CHRYISIS.) Your excellent friend has turned me out of doors. That is all.

(NICERATUS.) Bless us and save us! who? Demeas?

(CHRYISIS.) Yes.

(NICERATUS.) Why?

(CHRYISIS.) Because of the child.

(NICERATUS.) Yes; I heard from the women that you had taken up an infant and were rearing it. You must have been off your head. But he is a pretty sort of fellow.

(CHRYISIS.) At the time he was not angry, but just now after an interval. He told me to get everything ready for the marriage, and in the meantime he rushes in like a madman and shuts me out.

(NICERATUS.) The man has turned crazy.

(This fragment breaks off here. It contains the first Act almost complete.)

(The following fragment lands us apparently in the fourth Act. Niceratus appears in front of his door disputing with a woman, while Demeas stands at his own door watching him. I do not render ἀλλὰ πάλιν ἐλθὼν in 203, for as the words stand it is impossible to do so with any certainty.)

(A WOMAN.) What the plague! One moment, my good sir. (*Niceratus rushes into the house.*) He is gone. The fat is in the fire, it is all over.

(DEMEAS.) By God when he hears of it he will be angry, he will clamour. He is a rough sort of man, one you cannot

jest with, of a stubborn temper. He will say, I should have guessed it ; that I have behaved abominably. He will swear I ought to be shot. Bless us how he cries out. He exclaims he will take the child and burn it, and then serve it up roast to its mother as a relish. He has opened the door. (*Niceratus rushes out.*) He is not a man. He is a cloudburst or a whirlwind.

(NICERATUS.) Demeas, Chrysis is conspiring against me and behaving intolerably.

(DEMEAS.) What do you mean ?

(NICERATUS.) She has persuaded my wife and the girl to admit nothing whatever ; she holds on to the child, and says she will not give it up, so don't be surprised if you hear I have murdered her.

(DEMEAS.) Murdered her ?

(NICERATUS.) Yes, for she knows all about it.

(DEMEAS.) No, don't do that, Niceratus.

(NICERATUS.) I thought I would let you know beforehand.
(*He rushes into the house again.*)

(DEMEAS.) He is off his wits. He has rushed in. What is a man to do in such a difficulty as this ? I never remember, no never, to have found myself in so tight a place. By far the best thing to do is to make a clean breast of the whole affair. But, bless me, he is coming out again.
(*Chrysis rushes out of the house with a child in her arms pursued by Niceratus.*)

(CHRYSIS.) What is to become of me ? What shall I do ?
Where shall I fly ? He will get hold of my child.

(DEMEAS.) This way, Chrysis.

(CHRYSIS.) Who calls me ?

(DEMEAS.) Run in there. (*Chrysis runs towards the house of Demeas.*)

(NICERATUS.) Where are you going ? where are you running to ?

(DEMEAS.) Bless us all ! I am in, it seems, for a fight to-day.
(*He puts himself in front of Niceratus.*) What are you about ?
Who are you in pursuit of ?

(NICERATUS.) Get out of my way, Demeas ; let me get hold of the child, so that I may hear all about it from the women. (*Niceratus finding Demeas does not move, raises his staff.*)

(DEMEAS.) He is crazy. Are you going to strike me?

(NICERATUS, *trying to push him out of the way.*) I strike you? Take yourself out of my way at once.

(DEMEAS, *grappling him.*) Nay, do you get out of mine. (*To Chrysis who has stood still paralysed with fear*) Run away, Chrysis. (*She enters the house.*) (*They struggle.*)

(NICERATUS.) He is stronger than me.

(DEMEAS.) Leave the spot before I do.

(NICERATUS.) I protest against this.

(DEMEAS.) But, Niceratus, you were raising your staff against a woman.

(NICERATUS.) How so? what is this you assert? It is false.

(DEMEAS.) But you were, you know.

(NICERATUS.) Give me up the child at any rate.

(DEMEAS.) What? my child? nonsense.

(NICERATUS.) It is not your child. (*He makes a rush towards the house.*)

(DEMEAS.) Man, what are you about? (*Finding Niceratus takes no notice he shouts at the top of his voice*) Hey!

(NICERATUS, *turning his head.*) Cry out if you like, but I will go in and kill the woman.

(DEMEAS.) What is to be done? This looks bad. (*To Niceratus*) I won't let you. Where are you off to? Stop, will you? (*He runs after Niceratus, and lays hold of him.*)

(NICERATUS.) Keep your hands off me.

(DEMEAS.) Control yourself then.

(NICERATUS.) Demeas, it is clear you are wronging me, and that you know all about it.

(DEMEAS.) Ask me then, and don't trouble the woman.

(NICERATUS.) Is it your boy then who has played me this trick?

(DEMEAS.) Stuff and nonsense. He will marry the girl. But it is not exactly that. Come then and walk up and down with me here for a while——

(NICERATUS.) I walk up and down with you?

(DEMEAS.) and recover yourself. Tell me, Niceratus, have you not heard from the tragedians, that Zeus turned himself to gold, and got in through the roof, and had to do with the girl they had shut up?

(NICERATUS.) And what if I have?

(DEMEAS.) Perhaps it shews we ought not to be surprised at anything. See to your roof, and look if it leaks anywhere.

(NICERATUS.) It leaks pretty well all over. But what has this to do with it?

(DEMEAS.) Zeus now becomes gold, and now water, you see. It is his doing. How quickly we have hit on it.

(NICERATUS.) Do you make fun of me besides?

(DEMEAS.) No, I will swear I do not. But you will allow you are a man in a position far inferior to Acrisius; if then in her case it was Zeus, why in your girl's case——

(NICERATUS.) I have been done, I know. It is Moschio who has dished me.

(DEMEAS.) He will marry her. Have no fear as to that. But this creature that is born comes from the gods; of that I am certain. I can tell you of numbers who are walking about among us, and owe their origin to the gods. Why then do you think this an unheard of thing to have happened? Let us take first that Chacrephon you know of, who is dined at no cost to himself, does not he seem to you to be a god?

(NICERATUS.) Certainly; for what am I to do? I am not going to dispute with you to no purpose.

(DEMEAS.) You are a sensible fellow, Niceratus. Androcles lives all these years; he brings up a family, he farms the taxes, he struts about majestic and white-robed; though one should trip him up, he will find his feet again: is not he a god? Pray then that this may turn out well; burn incense . . .

(Here follow three unintelligible verses.)

(NICERATUS.) I will take what has passed inside in good part, and as to this affair of mine I thank you——

(DEMEAS.) You flatter me.

(NICERATUS.) and I thank heartily all the gods as well, for I have found nothing of what I then supposed to be true.

(The fourth Act ends and the fifth begins.)

(MOSCHIO.) At the time, finding myself free from the charge I before lay under, I was content, and thought this piece of good luck that had befallen me might suffice. Now, however, when I go over the whole thing in my mind I am quite beside myself, and am greatly moved in regard of the fault my father supposed me to have been guilty of. If then all was well with the girl, and there were not so many things in the way, my oath, my affection, time, habit, all of which constrain me, he should not have it in his power to charge me again with anything of the kind, but I should have taken myself off to Bactra or Caria, and served as a soldier there. But now, dearest Plango, for your sake I will do nothing spirited; for it cannot be, nor does Love who now lords over my mind allow of it. I will not, however, suffer this to pass altogether meekly or tamely, but I am resolved at any rate to give him a fright, if only in words, by saying I am off: thus he will take care in future not to use me ill in any way, when he sees I do not take this lightly. But here comes the man I most of all wished for, and in the very nick of time.

(PARMENO *comes out of the house.*) By all that is holy I have done a silly and contemptible thing. I have done no wrong, and yet I have taken fright and run away from my master. What then have I to charge myself with that would justify this? Let us go into everything separately and see. My young master committed himself with a girl of free condition. This, I suppose, is no fault of Parmeno's. She had a baby. Parmeno had nothing to say to that. The child came into our house. It was he brought it there not I. One of the household confessed to this at the time. How was Parmeno to blame here? In no way. What was there then to make you run away, stupid? Because an old dotard threatened you. Absurd.

(*Here follows (210—212) some unintelligible matter.*)

(MOSCHIO *calls to Parmeno.*) Here, you fellow.

(PARMENO, *with a grin.*) I salute you.

(MOSCHIO.) Have done with this fooling. Go in at once——

(PARMENO.) What to do?

(MOSCHIO.) Fetch me a cloak, and any sword you can come across.

(PARMENO.) Fetch you a sword?

(MOSCHIO.) And look sharp.

(PARMENO.) What for?

(MOSCHIO.) Go and do what I tell you, and don't chatter.

(PARMENO.) But what is all this about?

(MOSCHIO.) If I take a strap——

(PARMENO.) Don't do that, I am going.

(MOSCHIO.) Why do you linger then? My father will now come; he will entreat me to remain; he shall do this to no purpose for a time; for so it must be; then when I think fit I shall let myself be persuaded. It is necessary then for me to act my part well, to which, I much fear, I am unequal——Here is the very thing I am talking of. He is coming and is opening the door. (*He stands with his back to the door, and pretends to think it is Parmeno who comes out.*)

(DEMEAS.) You seem to me to be quite at sea as to matters here. You know nothing and have heard nothing clearly, and yet you disturb yourself to no purpose. If, however, there is anything you would have of me——

(*Here follow two unintelligible verses.*)

(MOSCHIO.) Why don't you bring it me, fellow?

(DEMEAS.) They have, to be sure, been waiting for you this long time.

(MOSCHIO.) For me? why for me?

(DEMEAS.) For whom then? Why do you linger? You are fortunate. There is nothing evil inside. Cheer up.

(MOSCHIO.) What do you mean? Do you take on you to lecture me, you blackguard?

(DEMEAS.) My boy, what are you saying? Moschio !

(MOSCHIO.) Run in at once, and bring me out what I tell you.

(DEMEAS.) I am dumb-founded.

(MOSCHIO.) Do you still keep chattering, fellow ?

(DEMEAS.) I am going, you may be sure ; but a heavy misfortune has come upon me.

(MOSCHIO.) Stay. I have something I wish to ask you. (*To the audience*) I must take him in hand now. But should he, good people, not beseech me to stay, but grow angry and allow me to go away, what is to be done? Perhaps, however, it would be best to do nothing of the kind but to let it alone, for, as you well know, I shall cut an absolutely ridiculous figure on my return.

THE HERO.

THE HERO.

Argument.

A MAIDEN having born twins, a boy and a girl, gave them to someone to bring up; then afterwards she married her seducer. But the man who brought them up deposited them as a pledge with him, not knowing that he was their father. Thereupon a certain slave fell in love with the young woman, supposing her to be his fellow-servant. It happened, however, that a certain neighbour had forcibly deflowered the girl. The slave then desired to draw the blame to himself, while she who was her mother, though she knew it not, was much displeased. It then came to light who the twins were, and the old man recognised and found his own, while the girl's ravisher gladly married her.

The back of the stage I take to be formed here by the house of Plango's parents, and that of her ravisher. Of the *Dramatis Personae*, Geta, Davus and Gorgias are known to us from the scene which follows. Myrrhina and Phidias I take to be Plango's parents, Laches her ravisher, Sophrone Myrrhina's nurse, Sangarius the name of a slave.

(GETA.) It seems to me, Davus, that you must have committed some enormity, and it is plain you are now very uneasy, and expecting that the mill and fetters are awaiting you. For why do you keep striking yourself on the head, and come to a stand, and pull at your hair? Why do you sigh?

• (DAVUS.) Heigh ho!

(GETA.) It must be what I say, you dog. Would it not be best then, if you have hidden within some little treasure you have scraped together, to give it to me for the time, while you are still in doubt as to what may become of you? Whatever it may be, I really feel for you. Tell me all about it.

(DAVUS.) I don't know what you may have taken into your head, I tell you ; but I am entangled in a most troublesome affair, Geta, that quite wears me out and is the ruin of me.

(GETA.) May the devil take you.

(DAVUS.) For heaven's sake, Geta, don't curse a man who is in love.

(GETA.) What do you say ? You are in love ?

(DAVUS.) That is so.

(GETA.) Does your master perhaps give you an extra ration ? That is bad, Davus. Maybe you are overfed.

(DAVUS.) I have been moved in my soul by a maid I am in the habit of seeing, who was brought up with me ; an innocent creature, Geta, and of a condition like my own.

(GETA.) Is she a slave then ?

(DAVUS.) She is and she is not. She is in a way. There was a shepherd, Tibeius, who lived here ; he came from Ptelea, and had been a slave when he was young. He, so he said, was the father of those twins, Plango, whom I am in love with——

(GETA.) Now I understand.

(DAVUS.) and the lad Gorgias ——

(GETA.) He who takes care of the sheep here ?

(DAVUS.) Yes. His father, Tibeius, then, when he was already old, borrowed a mina for their support from my master, and again (for there was a dearth) another mina ; and after that he pined away.

(GETA.) I suppose because your master would not give a third.

(DAVUS.) Maybe. But after he was dead, Gorgias, managing to scrape together some trifle, buried him, and when the funeral rites had been duly performed, came here to us, bringing his sister with him, and is staying on to work off the debt.

(GETA.) But how about Plango ?

(DAVUS.) She spins wool in company with my mistress, and waits upon her, a girl, I assure you——You are laughing at me, Geta.

(GETA.) No, I will swear I am not.

(DAVUS.) very well-behaved and modest.

(GETA.) What then are you about? What are you doing to help yourself?

(DAVUS.) Lord bless you, I have not even attempted to make up to her on the sly, but I have told my master, and he promises

(Nothing can be made of the nine imperfect verses which follow, after which the fragment breaks off.)

APPENDIX.

Σύμφω Ὀιδῇ α.

As a supplement I offer a text of the two Odes of Sappho, and also of two fragments of the three so ably dealt with by Mr. Edmonds in the *Classical Review* for June, 1909, pp. 99—104. For missing words supplied I am chiefly indebted to him. Where I differ from him I have noted it. As regards the Odes, for a comparison of the various readings on which my text is founded, I refer to Bergk's *Lyrici Graeci*, and to the various readings given at the end of Weiske's edition (Lips. 1889) of the *Περὶ Ὑψους*; also to text of first Ode given in Sylburg's ed. of Dionysius, Vol. 2, p. 26 (Francofurti, 1586).

ποικιλόφρον, ἀθάνατ' Ἀφρόδιτα,
παῖ Δίος, δολόπλοκε, λίσσομαί σε,
μή μ' ἄσαισι μήδ' ὀνίαισι δάμνα
πότνια θῦμον·

ἀλλὰ τινὶδ' ἔλθ', αἶποτα κατέρωτα 5
τὰς ἔμας αὔδως αἰοῖσα πόλλας
ἔκλυες, πάτρος δὲ δόμον λίποισα
χρῦσιον ἦλθες,

ἄρμ' ὑπαξεύξαισα· σ' ἔκαλα δ' ἄγον 10
ᾠκεες στροῦθοι πτέρυγας μέλαιναν
πύκνα δινεῦντες προτὶ γᾶν ἀπ' αἶθε =
ρος διὰ μέσσω.

v. 9. σ' ἔκαλα δ'. Codd. Dionys. and Herod. κάλοι δέ σ'. v. 11. προτὶ γᾶν. Codd. Dion. ἀπ' ὠράνω. The crasis of, $\overline{\omega}$, $\overline{\alpha\iota}$, seems to me inadmissible, and I regard ὠράνω as an expl. of αἶθερος, which has expelled προτὶ γᾶν. cf. the expl. δεῦρο in 16, which is found in two MSS. of Dionysius, and in Sylburg's text. I connect διὰ μέσσω with δινεῦντες.

αἶψα δ' ἐξίκοντο, σὺ δ', ὦ μάκαιρα,
μειδιάσας ἀθανάτῳ προσώπῳ
ἦρε', ὅττι δηῦτε πέπονθα κῶττι 15
δὴ σε κάλημι,

κῶττι μοι μάλιστα θέλω γένεσθαι
 μαινόλα θύμῳ, τίνα δὴ πύθωμαι
 μάψ σ' ἀγινεῖσαν φιλότατι, τίς σ', ὦ
 Ψάπφ', ἀδικήει

20

v. 20. Ψάπφ' = Ψάπφᾶ not Ψαπφοῦ.

καὶ γὰρ αἱ φεύγει, ταχέως διώξει,
 αἱ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει,
 αἱ δὲ μὴ φιλέει, ταχέως φιλήσει.
 κῶς σὺ κε μαίοις.

v. 24. i.e. καὶ ὥς ἂν σὺ θέλοις (μαίοις expelled by expl. θέλοις).

ἔλθε μοι καὶ νῦν χαλέπαν δὲ λῦσον
 ἐκ μερίμναν, ὅσσα δέ μοι τέλεσσαι
 θῦμος ἱμέρρει τέλεσον, σὺ δ' αἶ
 σύμμαχος ἔσσο.

25

v. 28. I suppose δ' ἄρ to have been corrupted to δέ, and hence MS. αἷτα.

Ὀιδή β.

φαίνεται μοι κῆνος ἵσος θεοῖσιν
 ἔμμεν ὦνηρ, ὅστις ἐναντίος τοι
 ἰζάνει, καὶ πλασίον ἄδν φωνεῖ =
 σας αἶτει τε,

v. 4. Cat. 51, 4. has, spectat et audit. ἐπακούει only expresses audit, αἶτει both. Constr. καὶ πλασίον αἶτει ἄδν φωνείσας τε καὶ κ.τ.λ.

καὶ γελαίσας ἱμέροεν, τό μοί τ' ἂν
 καρδίαν ἐν στήθεσιν ἐπτόασεν,
 ὥς σε γὰρ φίδω βρόχῳ μ', Ἄτθι, φώνας
 οὐδὲ τι ἵκει.

5

v. 5. ἂν = ἀνά, connected by tmesis with ἐπτοασεν. τ' ἂν misread τάν led to ἴμαν. βροχέως false expl. of βρόχῳ, which expelled Ἄτθι. Cf. Cat. 51, 6—8, where I would supply, Vocis adusque. (lit. not even a little bit of voice reaches me.) v. 7. φίδω = φιδέω.

ἀλλὰ καὶ μὲν γλῶσσα φέφαγε, λέπτον δ'
 αὔτικα χρώ πῦρ ὑπαεδρορόμακεν,
 ὀππάτεσσι δ' οὐδὲν ὄρημι, βομβέ =
 οἰσι δ' ἀκουαι.

10

vv. 11, 12. βομβέοισι. Cf. φορέοισ'. Theoc. 28, 11.

ἐκ δέ μοι φίδρως χέεται, τρόμος δὲ
παίσιν ἴγρει, χλωροτέρα δὲ ποίας
ἔμμι, τεθνάνην δ' ὀλίγω ᾗ πιδεύην
φαίνομαι ὅλλα.

15

v. 13. The MS. readings seem to be a confusion of two readings, καὶ δέ μοι, and, ἐκ δέ μοι. v. 16. ὅλλα (i.e. ὅλα)=πάντα. The supposed verse which follows (where note all the MSS. have καὶ contra metrum), seems to me to be made up from a marginal grammatical note, which I suppose to have run thus: ὅλλα· πάντα. ὅλλα πάντα τολμητὴν εἶπε καὶ πένητα. i.e. ὅλλα τολμητὴν εἶπε τὸν πάντα τολμητὴν, καὶ ὅλλα πένητα τὸν πάντα πένητα.

Ἀπόσπασμα α.

λείπει. ρ. λείπει.
τεθνάνην δ' ἀδόλως θέλω,

Perhaps for, ἀδόλως, we should read, ὅφελ', ὥς. οφελως supposed to = ἀφελῶς expl. by ἀδόλως.

ἃ με ψισδομένα κατελίπανε.
(For ψισδομένα see Hesych.)

πόλλα, καὶ τόδ' ἔειπεν ὦν·

MS. εἶπ. λείπει. Edm. ἔειπέ μοι·

ᾧμ', ὥς δεῖνα πεπόνθαμεν,

5

Ψάφ'· ἡ μάν σ' ἀέκοισ' ἀπυλιπάνω.

τὰν δ' ἔγω τάδ' ἀμειβόμεν·

χαίροισ' ἔρχο κᾶμεθεν

μέμναι. Φοῖσθα γὰρ ὥς σε πεδήπομεν.

MS. μεμναισθ' οἰσθα.

αἱ δὲ μὴ, ἀλλά σ' ἔγω θέλω

10

ὁμναισαι τὰ σὺ λύθαι,

†

MS. τ . . ν . . θει

ὅσος ἄμμες τε σὺ καὶ κάλ' ἐπάσχομεν.

MS. οσ καικαλεπασχομεν, Edm. ὅσος ἄμμες φίλα.

πολλοῖς ὥς στεφάνοις ἴων

MS. πο οισιων. Edm. πολλοῖς & στεφάνοις.

καὶ βρόδων γλυκίων γ' ὕμιοι

MS. καιβρ κωνγυμοι.

καὶ πλόκων πὰρ ἔμοι περέθηκαο,

15

MS. καππ παρ.

καὶ πόλλαις ὑπαθυμίδας

MS. και πο θυμιδας

πλέκταις ἀμφ' ἀπάλα δέρρα

MS. πλεκ απαλαι.

ἀνθέων ἔκατον πεπονημέναις.

MS. ανθεωνεκ πεπονημεναις.

καὶ πόλλω νέυρον σὺ χρώ

MS. πολλων νυχρω

βρενθείω προχόφ' μύρω

20

MS. πρ ω

ἐξαλείψω καὶ βασιληΐω.

MS. εξαλειψαοκα. λείπει.

καὶ στρώνας ἔπι κημένα

MS. καιστρωμν. λείπει.

ἀπάλαν πὰν ἐδητύων

MS. απαλανπαν. λείπει. First syl. of ἀπάλαν probably long as in Theoc. 29. 5, who would hardly have lengthened it without authority. ἀπάλω gives a perfectly good sense, and is only I think treated as corrupt because of quantity of first *ā*. πὰν adverbial. Edm. makes πὰν = πάντα, connecting with πόθον.

ἐξίης πόθον

MS. εξισηποθο. λείπει.

Ἀπόσπασμα β.

*

λείπει.

πηλόροις ἐνὶ Σάρδεσιν

MS. λείπει. σαρδε. λείπει.

ναίει, πόλλακι τυϊδε νῶν ἔχουσα

MS. λείπει. λλακοτυιδε.ωνεχουσα.

ὅν ποτ' ἔζωέ τ' ἐς βίον, ὥς ἔχεν

MS. ωσπο . . ζωομενβ . . . σεχεν. Edm. ὥς ποτ' ἐζώομεν βίον, ἄς ἔχεν.
ὅν ποτ' ἔζωέ τ' ἐς, was I think corrupted to ὅπποτ' ἐζώετε, leading to MS.
reading.

δὴ θέα σ' ἰκέλαυ ἀρι =

5

MS. σεθεας and so Edm. θέας read for θέα σ' led to δὴ being replaced by σέ.

γνώτα, σᾶ δὲ μάλιστ' ἔχαιρε μόλπα.

MS. γνωτασε. Edm. γνωτας σᾶι.

νῦν δὲ Λύδαισιν ἐμπρέπεται γυναί—

κεσσιν, ὥς ποτ' ἀελίω

δύντος ἀ βροδοδάκτυλος μεάννα

MS. μην (intending I suppose μήνη), Edm., σελάννα. For μεάννα comp.
γῆ, γέα. It is not likely σελάννα should have been changed to μήνη.

πὰρ τὰ περρέχοισ' ἄστρα, φάος δ' ἐπί =

περρέχοισα = ἐπερέχουσα. πὰρ ἄστρα, prae stellis. Cf. Hor. C. 1, 12, 46—48.
ἐμπρέπεται (v. 7.) to be repeated after μεάννα.

σχει θάλασσαν ἐπ' ἀλμύραν

ἴσως καὶ πολυανθέμοις ἀρούραις.

ἀ δ' ἐέρσα κάλα κέχυται, τεθά =

λαισι δὲ βρόδα κᾶπαλ' ἄν =

θρυσκα καὶ μελίλωτος ἀνθεμώδης.

15

πόλλα δὲ ζαφοίταισ', ἀγόνας ἐπι =

μνάσθεις' Ἀτθιδος, ἱμέρω

Edm. ἱμέρω.

λέπταν ποι φρένα κῆρ δ' ἄσα βόρηται.

MS. λεπτανποιφρενακηρασσβορηται. βόρηται = βαρεῖται. Edm. takes βόρηται
to be from a middle βόρημαι with the sense of βιβρώσκω. ποι = που. Cf.
Pind. Pyth. 5, 136, where Schneid. reads τοι. Edm. also reads φοι for ποι,
and omits δ' before ἄσα with MS.

κήθυι τ' ἔλθην ἄμμ' ὕξυ βόα' τὰ δ' οὐ

νῶν γ' ἄπυστα, νύξ δὲ πέλοψ

20

MS. νωνγαπυστανυξ . . ρπολυω. λείπει. Edm. νύξ πολύως. The MS. γὰρ
(for . . ρ should no doubt be so read as Edm. points out) I regard as an expl.
of δέ. Corruption of πέλοψ to πολοψ led to πολύωψ, which I believe was read
by MS.

γαρνίει δι' ἄλος παραρρεοίσας.

MS. γαρνειδ. αλοσπα. λείπει. Edm. παρενρεοίσας. παραρρεοίσας, that flows beside us.

I have only to say in conclusion that I do not approach this subject from a scholar's point of view. When I am told that κήθνι means "there," and I am satisfied that Sappho intended "there," I am content. Whether κήθνι is correct Aeolic or not I do not greatly care, nor does it indeed seem easy to decide. It is not I think unlikely that Sappho and Alcaeus did not write in Lesbian, any more than Pindar did in Bœotian, but in a mixed dialect; a κοινή διάλεκτος, as some grammarian says of Pindar.

TRANSLATION.

SAPPHO.

ODE I.

GODDESS of the many-coloured mind, immortal Aphrodite, child of Zeus delighting in wiles, I entreat thee ; do not, lady, wear out my heart with sorrows and with cares. But do thou come here, if ever before now, hearing the voice of my loud complaint, thou hearkenest to my prayer, and came leaving the golden house of thy father ; yoking thy chariot, and smoothly did it glide along drawn by the swift sparrows, nimbly plying their wings in mid air on their way to the dark earth from heaven. And quickly they reached me, and thou, O blessed one, smiling on me with thy immortal countenance, asked me what ailed me, and why it was I called thee, and what I most desired for myself with soul distraught. Who am I to hear is drawing thee on all in vain to love her ; who is it, Sappho, that wrongs thee ? For if she shuns thee, soon will she seek thee, and if she rejects thy gifts, soon will she bring gifts to thee, and if she loves thee not, soon will she love thee, and as thou wouldst be loved. So come to me now, and free me from grievous cares, and what my soul would fain have brought about, do thou bring about for me, and ever do thou be my helper.

ODE II.

To me he seems equal to the gods, the man who face to face sits close by thee, and sees and hears thee sweetly speaking, and thy charming laugh. This it is that causes my heart to flutter in my breast, for when I look upon thee, Atthis, all my voice is gone. And my tongue is palsied, and a subtle fire darts along beneath my skin, and I behold nothing with my eyes, and there is a murmur in my ears. And I break out into a sweat, and I tremble all over, and I turn paler than ashes, and in every way I seem little short of dying.

FRAGMENT I.

TRULY I would that she were dead, who left me shedding many tears, and thus it was she spoke: Ah me, Sappho, how hard is our lot. It is not indeed of my own will that I leave thee. But to her I replied: Go on thy way rejoicing, and remember me; for thou knowest how we cherished thee. But if not I would then remind thee of what thou hast forgotten, of all those good things we both, and thou not least, enjoyed, when in my house thou deckedst thy hair with many garlands of violets and sweet roses as well; and many a wreathed necklet of flowers of all sorts didst thou place about thy delicate neck, and with precious unguents didst thou anoint thy fair flesh. And reclining on a couch thou hadst thy fill of dainty food

FRAGMENT II.

Now she dwells in distant Sardis, often turning her thoughts hither, and to that life she once led, when she looked up to thee, as to some goddess of wide renown, and most of all took pleasure in thy song. But now she shines out among the Lydian women, as the dewy-fingered¹ moon shines out, more brilliant than the stars, and her light streams forth alike over the salt sea and the flowery fields, while the soft dew descends, and the roses bloom, and the delicate anthruses, and the blossoms of the lotus. Restlessly then does she wander thinking of the gentle Atthis, while her tender mind, I ween, is oppressed with longing, and her heart with grief.

And piteously she calls to us to come to her, nor is her cry unheard by us, for dark-visaged night wafts the sound over the sea that flows beside us.

¹ If you render *ροδοδάκτυλος*, "rosy-fingered," it will apply perhaps to the dawn, but hardly to the moon. "Dewy-fingered" will suit both. I would suggest a connexion between *ρόδον* and *ρέω*. The flower would be called so, because it holds the dew. As *βάω* (root of *βαίνω*), *βαδῆν*; so *ρύω* (by-form of *ρέω*), *ρύδην*; and indeed adv. *ρυδύν* suggests adj. *ρυδός*.

E R R A T A.

- Page 9, v. 33, place comma after *ἔχων*.
- „ 11, v. 50, *for φησί read φησι*.
- „ „ v. 63, place full-stop after *ἀξιῶ*.
- „ 13, v. 96, place ; after *τὰλλότρια*.
- „ 14, v. 130, *for ταιπ read ταιτιπ*.
- „ „ v. 134, *for νντι read ννντι*.
- „ 18, v. 180, *for π|σ read π|.|σ*.
- „ 19, v. 170, *for ἐπίχρυσος read ὑπόχρυσος*.
- „ „ v. 181, place full-stop after *βλεπει*.
- „ 22, v. 237, *for τονκ read τοκ*.
- „ 28, v. 350, *for τι'ε read τ'ε*.
- „ 29, v. 343, *for δουλεύσομα read δουλεύσομαι*.
- „ 31, v. 386, dele ; after *γνώριμον*.
- „ „ v. 387, place ; after *ἔχει*.
- „ „ v. 395, *for ἐλέησ' read ἡλέησ'*.
- „ 33, v. 434, *for μέγαλα read μεγάλα*.
- „ 34, v. 449, *for δηκαι read δηδεκαι*.
- „ „ v. 458, *for φτ read φ.τ*.
- „ „ v. 461, *for ρου read ερου*.
- „ 43, v. 3, place full-stop after *παιδίου*.
- „ „ v. 26, dele asterisk.
- „ „ v. 28, place comma after *βούλεται*.
- „ 44, v. 67, *for α'π read απ*.
- „ 45, v. 47, *for τις τὸδ' ἐδυσχέραν' ἰδὼν read τοῦτ' ἐδυσχέρανέ τις*,
and dele asterisk.
- „ „ v. 48, *for ἀτιμίαν read ἰδὼν, ὕβριν*.
- „ 48, v. 100, *for τορ read τυρ*, and *for τ'λ, τ.λ*.
- „ „ v. 101, *for χ'ω read χ.ω*.
- „ 50, v. 133, *for μ'αν read μ.αν*.
- „ „ v. 136, *for σιοραγμο read σιπραγμ'ο*.
- „ „ v. 141, *for θε read θ'ε*.
- „ „ v. 143, *for ουχ read ουκ*.

Page 50, v. 146, *for* ρσεμ *read* ρ|.|σε,μ.

- „ 55, *for* ΜΟ. in every case *read* ΠΟ.
- „ 56, v. 247, *for* τούτε *read* τούτο.
- „ 57, v. 220, place comma after χρήσιμον.
- „ 58, v. 259, *for* νολ *read* ναλ.
- „ 59, v. 275, *for* ἐποίουν *read* ἐποίουν.
- „ 60, v. 302, *for* λε *read* λα.
- „ 61, v. 295, place comma after ἐγῶδα.
- „ „ v. 301, *for* ἐξένεγκε *read* ἐξένεγκέ.
- „ 63, v. 339, *for* σέ *read* σε, and *for* κατεγελᾶς, καταγελᾶς.
- „ 71, v. 58, *for* κόσμιφ *read* κοσμίφ.
- „ 72, v. 97, *for* εδα *read* αδε|
- „ 75, v. 112, *for* κάτεσχε *read* κῆτεχε.
- „ 76, v. 148, *for* σειδ *read* σιδ.
- „ 77, v. 135, *for* ἐρῶν, *read* ἐρῶν.
- „ 79, v. 177, *for* δέκε *read* δέκα.
- „ 83, v. 234, *for* ἀποδόδου *read* ἐκδίδου.
- „ 84, v. 271, *for* σ·α *read* σ.α.
- „ 86, v. 322, *for* αμ *read* αιμ.
- „ 87, v. 319, dele full-stop after δέησεται.
- „ 92, v. 9, *for* δεα *read* σεα, and *for* πεα, πρα.
- „ 112, note 18, last line, *for* σὺ—χρήσιμον, *read* πρὸς γὰρ,
 ‘Αβρότονον,|πολιορκίαν τι οἶσθα δὴ σὺ χρήσιμον.
- „ 147, line 2—4 from top, *for* a kind—wanting, *read* a pro-
 logue spoken by an allegorical personage, Ignorance,
 of which the first part is wanting.
- „ 156, line 9 from top, *after* later on, *insert*. In any case
 let him slaughter the sow.
- „ 181, line 5 from top, dele “to.”



University of California Library
Los Angeles

This book is DUE on the last date stamped below.

Phone Renewals
310/825-9188

OCT

2008

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 913 944 5

Univ
S